

Wm. Andrew Brown
A
DISCOURSE

Concerning the
Happiness of Good Men,
AND THE
Punishment of the Wicked,
IN THE
Next World.

PART I.

*Containing the Proofs of the Immortality
of the Soul, and Immortal Life.*

By **W. SHERLOCK**, D. D. Dean of
St. Paul's, Master of the Temple, and
Chaplain in Ordinary to Her Majesty.

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FUTURE OF THE
AND THE
Fulfillment of the
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Next World

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1

A

DISCOURSE OF THE Immortality of the SOUL, AND A Future State.

The INTRODUCTION.

THE Serious Consideration of Death and Judgment is absolutely necessary to the Wise and Religious Government of our Lives. That we must die, disparages all present Enjoyments; and if we suffer such Thoughts to sink into our Souls, they naturally moderate our Affections, and set bounds to our use of them. That we shall be Judged, and Rewarded or Punished, according to our Works, is a necessary Reason to consider well what we do, and what Account we can give of

Of the Immortality of the Soul,

our Actions, when God comes to Judge the World; which will possess our Souls with a Holy and Religious Fear of God, and make us Wise for Eternity.

This is the very same Argument which the Belief of a Future State suggests to us, *To deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world; looking for that blessed hope, and glorious appearance of the great God, and our Saviour Jesus Christ. And seeing all these things shall be dissolved, what manner of Persons ought we to be in all holy conversation and godliness? And therefore knowing the terrors of the Lord, we persuade men.*

But though a Future Judgment, and the Rewards and Punishments of the next Life, be the very same Argument; for the whole of the Argument is, that Good Men shall be Rewarded, and the Wicked Punished; yet a particular Consideration of Heaven and Hell, either makes it a new Argument, or gives new Force to it. The general Argument is Rewards and Punishments: but this Argument differs according to the different degrees of Rewards and Punishments; for the greatest Rewards and Punishments are always the greatest and most powerful Arguments. And therefore, after a Discourse of Death and Judgment, to give the full Strength and Force to the Argument, it will be of great Use to take as near a Prospect of the other World as we can; to Contemplate the unconceivable Happiness of Good Men; and the astonishing Miseries of the Damned: which

And a Future State?

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which is the greatest Argument that can be used, because the Happiness and the Miseries are the greatest.

Now though we do not know enough of the other World to gratify the Curiosity of Mankind, yet what our Saviour has revealed; (which is all that can be known of it) is abundantly sufficient to raise our Hopes, and inflame our Desires, and awaken our Fears. For if that Account be true which the Gospel gives us of the Happiness and Miseries of the next Life, it is the greatest Happiness and the greatest Misery which Human Nature is capable of ; as will appear hereafter.

C H A P. I.

Concerning the true Reason and Foundation of our Faith and Hope of Immortal Life.

S E C T. I.

That we must resolve the Certainty of our Faith as to another Life, wholly into a Divine Revelation.

BEfore I proceed particularly to examine those Descriptions our Saviour has given us of the Happiness of Good Men, and the Miseries of the Wicked, in the next World;

Of the Immortality of the Soul,

the Infidelity of the Age makes it necessary to establish the Belief of a Future State.

St. *Paul* tells us, that the Gospel of our Saviour contains the last and great Confirmation of another Life ; for he *hath brought Life and Immortality to light by the Gospel*. And this is the only sure Foundation of our Hopes. We want no other Arguments but this : and it seems almost as impertinent and superfluous to use them, as it would be to prove that by Reason which we know by Sense ; or to insist on some Probabilities and Moral Arguments, when we can demonstrate.

There are many Arguments, as you shall hear, for another Life, which though they cannot demonstrate the absolute Certainty of it, nor force an Assent, yet do very strongly persuade, and have all the degrees of Probability, and the utmost Evidence that can be had on this side Sense, Demonstration, and Faith : and these are Arguments of good use, and not to be wholly rejected ; though we must not put the Belief of another Life upon this Issue, because we have better, more certain, and more convincing Evidence. Our Saviour and his Apostles never appeal to these Moral Proofs of another Life ; which, how reasonable soever they may be, those who please may dispute them, and those who have no mind to believe may reject them. Whereas that Faith which must govern our Lives, and conquer this World, ought to rest upon a sure and immoveable Foundation ; and such the Gospel Revelation is. If God has expressly promised another Life, that puts an

an end to all Disputes, or at most leaves but one, Whether God has made such a Revelation of his Will ; which is much more easily and more certainly proved, than we can prove a Future State without it.

Whoever believes the Gospel of Christ, cannot possibly doubt whether there be another World, where Good Men shall be Rewarded, and the Wicked Punished ; and therefore he needs no other Arguments to prove this : and, which is not well considered, ought not to build his Faith upon any other ; which is of very little Use, and of very dangerous Consequence. And it will not be time ill spend to lay this matter plainly before you ; for I have great reason to fear, that the Mis-carriages of this nature have given great Advantage to Infidelity.

Of what other use the Natural Arguments for the Immortality of the Soul, and a Future State, are, I shall consider hereafter : at present my business is to shew you, of what dangerous Consequence it is to want any other Arguments, or to build our Faith upon any other Arguments, than the Gospel Revelation.

1. For in the first place this is a Spice of Infidelity ; it is an inclination towards it, and such Men are disposed to be Infidels, or at least to be practised on by Infidels. For did we heartily believe the Gospel, we could want no other Arguments of a Future State, and should be satisfied we could have no better. And would Men then so greedily catch

at every Story of an Apparation, and contend as zealously for it, as if the belief of another World depended on it? As if they wanted some better Evidence, or some more credible Story, than the Resurrection of our Saviour? Would Men want any Philosophical Arguments to prove the Immortality of the Soul, and think it a mighty Disparagement to their Faith, if a witty Infidel starts such Objections, as it may be, they know not how to answer? This is at last, whatever we pretend, to resolve our Faith into Reason, not into Revelation, and at best to hazard our Faith in a doubtful Dispute; which may prove very Fatal, if we meet with a Man, who understands the Philosophy of Nature better than we do. For if we want Philosophy to make us Christians, it is possible to exchange our Faith for some false shews and appearances of Reason. We may Dispute such Matters as these, if we be skilled in them, with Atheists and Infidels; but should let them know, that however the Dispute ends, our Faith is not concerned in it: for where there is a plain and expresse Revelation, all Men must grant, that no Arguments can prevail against Revelation which do not confute it. When God has promised Eternal Life, whether I can by Nature and Philosophy prove the Soul to be Immortal or not, the Case is the same; it is to be believed neither more nor less for that, for God can and will do what he has promised. Had there been no Revelation, the best Arguments must have prevailed; but when there is,

is, or is pretended to be a Revelation, the greatest Wit and Subtily must give place to Revelation, and the only dispute that can be admitted, is, whether it be a Divine Revelation or not.

I confess, could any Man prove, that it is absolutely impossible, that the Soul should live in a State of Separation from the Body, this would be a considerable Objection against the Truth of the Revelation, which teaches such a Life after Death : But without Confuting the Gospel Revelation, it is impossible to Confute the Immortality of the Soul, and a Future State ; and it is certain no Man can, and indeed no Man pretends to prove the impossibility of a Life after Death ; and then all Men must allow this possible, since no Man pretends to prove it to be impossible. And then what natural Reason does not deny to be possible, and what Revelation affirms to be true and certain, is a proper Object of Faith, if there be any such thing as a Divine Revelation, or any Authority due to it.

A Christian, who believes the Gospel, is in no danger of the Philosophy of Infidels ; for the Authority of God is above all Reason and Philosophy : but if we set aside Revelation, and Dispute with them upon equal Terms, the Event is doubtful : Not because I fear, that, setting aside Revelation, there are better Arguments against the Immortality of the Soul, than there are for it ; (which I hope to Convince you, there are not) but because all such Disputes are a Tryal of

Skill between Man and Man, and their personal Abilities and Qualifications: and if an Infidel happen to be a Wittier Man, and better Philosopher than a Christian, the Victory is like to go on that side; and the Christian who lays aside his Faith, may be baffled in his Philosophy; and that too often endangers the Renouncing his Faith.

2dly, To make you still more sensible of the danger of this, I observe, that one great Design of Revelation was to deliver us from the Uncertainties of Human Reason, and to give us a surer Foundation for our Faith. If any thing be certain by the Light of Nature, we must acknowledge, that the Principles of Natural Religion are so; as that there is a God, and a Providence, and a Life to come, wherein good Men shall be rewarded, and the Wicked punished. But though the generality of Mankind believed these things by a kind of Natural Instinct and Sensation, yet we know what work the Philosophers made, when they came to Dispute them: That Men, who firmly believed the Being of a God, and the Immortality of the Soul, without any of their Arguments, escaped well, if they believed as much after they had heard their wrangling Debates. This very account St. Paul gives of it, 1 Cor. 1. 20, 21. *Where is the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not God made foolish the Wisdom of this World? For after that in the Wisdom of God, the World by Wisdom knew not God, it pleased God by the foolishness of Preaching to save them that*

that believe. The meaning of which is, that the Disputes of Philosophers had by long Experience been found very ineffectual to instruct and confirm Mankind in the belief and knowledge of God, and of another World, and to direct them in the way to Happiness; and therefore God in great Compassion to our Infirmities chose another, a more easie, a more convincing, and more compendious Way, to teach us; not by the Wisdom of this World, nor by the uncertain Reasonings of Philosophers. but by the Revelation of the Gospel of Christ, *by the foolishness of Preaching,* which contained no curious Speculations, no new Theories, and never pretended to Natural Demonstrations. The Apostles only told a plain Story of the Life, and Death, and Resurrection of Christ, and Confirmed their Testimony by Miracles. The Doctrines which they Taught, were plain Matters of Fact, and the Arguments whereby they proved them, were not drawn from the Secrets of Nature, but from a Divine Power, which visibly appear'd in those mighty Works they did.

This is the account St. Paul gives of his Preaching, 1 Cor. 2. 1--5. *And I, Brethren, when I came unto you, came not with Excellency of Speech, or of Wisdom, declaring unto you the Testimony of God. For I determined not to know any thing among you save Jesus Christ, and him Crucified. And I was with you in weakness, and in fear, and in much trembling. And my Speech and my Preaching was not in enticing Words of Mans Wisdom, but in demonstration of the Spirit*
and

and of Power, that your Faith should not stand in the Wisdom of Men, but in the Power of God. He did not Preach the Gospel to them with the Excellency of Speech, or of Wisdom, not with the enticing Words of Man's Wisdom, as the Græcian Orators and Philosophers used to teach. He did not persuade them to believe in Christ with a pomp and flourish of Words; nor recommend Christianity to them, according to the fashion of those Times, in a new Philosophical dress; and was resolved never to do so, but only to Preach to them Jesus Christ, and him Crucified, and that with all the plainness and simplicity, which such a Doctrine requires. But then he had Demonstrations, beyond all the Demonstrations of Philosophy, and beyond all the Enticing Words of Mans Wisdom, the Demonstration of the Spirit, and of Power; God bearing them Witness, both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost, according to his own Will, 2. Heb. 4. And the Reason the Apostle gives for this, is very considerable, that your Faith should not stand in the Wisdom of Men, but in the Power of God; that is, that their Faith might rest upon a sure bottom, the Testimony and Authority of God, which nothing can ever shake and unsettle; and not on the uncertain Reasonings of Men, which cannot create a firm and lasting Assent; which, if they were never so true, unlearned Men cannot understand, and learned Men cannot agree about; which might be perverted by Wit and Sophistry, by Faction and Interest; as the Example of secular

cular Wisdom and Philosophy did abundantly prove. This is the Reason, why he would not mix Philosophy with Christianity ; tho' that would have made it the more palatable to the wise Men of the Age ; because the Reasonings of Philosophy are uncertain, and if they be once received into our Faith, or allowed any Consideration in it, as much Authority as these Reasonings are allowed in Faith, so much Uncertainty they communicate to it.

Thus St. Paul Preached at *Athens*, and thus he Preached at *Rome*, and *was not ashamed of the Gospel of Christ, which is the Power of God to Salvation to them that believe ;* and tho' he was skilled in Secular Learning, and was no Stranger to the Writings of the Philosophers and Poets, yet we do not find that in all his Disputes with the Philosophers, he ever above once Reasoned with them from the Principles of Nature, and those the most uncontested Principles too ; of which more presently.

Had he liked this way, we might reasonably have expected it from him when he made his Apology before King *Agrippa*, and *Festus* the Roman Governor ; especially when he undertook to defend the Credibility of the Resurrection : *Why should it be thought a thing incredible with you that God should raise the Dead ?* Acts 26. 8. The Infidels of our Age had they heard him say so, would certainly have expected a Philosophical Discourse of the possibility of the Resurrection, how a dead Body which is dissolved into Dust, and it
may

Of the Immortality of the Soul,

may be, its Atoms scattered into the four Winds, should recover its ancient Shape and Form, and a new Life; and what an Entertainment would such a Discourse as this have been to those Great Men, who no doubt were inspired with the Curiosity and the Philosophick Genius of the Age? But St. Paul meddles not with the Philosophy of the Resurrection, but tells them how he himself came so satisfied in the truth of it, by the appearance of Christ to him on his way to *Damascus*.

By this means Christianity prevailed in the World; *for the Foolishness of God is wiser than men, and the Weakness of God is stronger than men.* But as Philosophy crept into Religion, the several Sects of Philosophers divided the Church with as many Heresies and Schisms, and this brought great uncertainty into our Faith; and Christianity owed its Progress more to the Publick Countenance and Authority of Government, than to its own Native Force and Power.

Our own Age is a Fatal Example of this, in the prodigious Growth of Atheism and Infidelity among us; not to mention some other pestilent and prevailing Heresies; for it is all owing to resolving our Faith more into Natural Reason than into Revelation. This is not the way whereby Christianity was at first propagated, nor is it the way whereby it will ever be restored.

Some Men who have a great Opinion of their Philosophy, think presently to convert the World by some new Witty Hypothesis: but

but the World was never converted by Philosophy yet; and after so many Ages Experience, it is time to lay aside these Thoughts now. I do not blame any Mens Labours in confuting the Principles of the Atheistick Philosophy, while they do not pawn our Faith upon it, and set aside Revelation as below a Philosopher. But we all know, *that the world by wisdom knew not God*; and I do not find that the World is much wiser now than it was in those days, nor its Philosophy more certain and demonstrable: Or, what new Discoveries soever some Men may think these late Ages have made, they have not made many Converts: but Atheists and Infidels are so still. This, as you have heard, was one Reason which made the Gospel Revelation necessary: and we know the Preaching of the Gospel converted great Multitudes to the Faith and Worship of one Supreme God, as well as to the Faith of Christ, whom Philosophy never could convert. And if this were the way to establish the Knowledge of one Supreme God, and the Faith of Christ in the World, is it not the ready way to banish them out of the World again, to set aside Revelation, and to return to the Old Eternal Wranglings of Philosophy?

Indeed the Being and Nature of one Supreme God, does not immediately fall under my Notice at this time; but the Nature of the Argument requires some Notice to be taken of it.

Some Men, contrary to the most evident Experience, think, that the Being of a God
can-

cannot be proved from Divine Revelation ; because we must first believe the Being of a God, before we can believe that he has made any Revelation of his Will to the World : Which is in part true, that we cannot prove the Being of God from any Text in the Bible, because we must first believe that it is the Word of God, and consequently we must believe that there is a God, whose Word that is, before we can believe any thing upon the Authority of a particular Text ; and therefore we must believe a God before we can believe that Text ; and then it comes too late to prove that there is a God. And yet it is very evident, that the Preaching of the Gospel converted Men to the Belief and Worship of one Supreme God, as well as to the Faith of Christ : And the Reason of it is very plain ; for the Apostles of Christ did as well teach the Worship of the one Supreme God, as the Faith of Christ ; and therefore those Mighty Works which gave Testimony to the Apostles Preaching , did equally confirm both.

Revelation is a new kind of Proof, which has nothing to do with Reason and Philosophy. Men oppose Reason, or the shews and appearances of Reason, to Reason ; and every Man thinks his Reason as good as his Neighbour's ; and Personal Honour, or the Honour of a Sect and Party, makes the Dispute Eternal : But no Man ever ventured to deny, that what is revealed by God is true ; and therefore this is the only way to secure our own Faith, to resolve it wholly into a

Divine Revelation, which all the Difficulties and Subtilties of Philosophy can never touch; and this is the only effectual way of dealing with Atheists and Infidels. If you can prove by visible and sensible Effects, that God has revealed Himself and his Will to the World, you unanswerably confute the Atheist, who believes that there is no God: And if you can prove that God has revealed another World to us, that he has promised Eternal Life to Good Men, and threatned Wicked Men with Eternal Death, you confute the Infidel: And therefore if ever we would have an end of this Controversy, which Natural Reason and Philosophy can never make, we must bring it to this short Issue, Whether God has made a Revelation of his Will to the World, and what it is?

But is there no Use then of the Light of Reason, and the Philosophy of Nature, in this Controversy? Must we give all this up to Atheists and Infidels? This is what they desire, and what they glory in; and after all that can be said, will conclude themselves to be in the right, if they have the best Reason on their side: And I confess, were this the Case, they might well conclude so, for the best Reason is always in the right.

The Sum of what I have said is this, That though there are a great many Arguments of the Immortality of the Soul, and a Future State, which you and I may think very good Arguments, yet we must resolve our Belief of another World wholly into Revelation. Other Arguments may, and are, and always will

will be disputed, and will be thought good or bad, according to Men's Understandings and Inclinations: but *the Gospel has brought Life and Immortality to Light*; has made it in a manner visible to us; has left no more place for doubting and disputing, than there is for doubting of what we see. If we believe the Gospel, we can want no other Proof of Immortal Life; and to pretend to believe the Gospel, and not to be satisfied without some Natural and Philosophical Demonstrations, is a Symptom of Infidelity, and resolves our Faith into doubtful Disputations; it teaches Atheists and Infidels to despise Revelation; when they see that we our selves are not satisfied with it; and when we have laid that aside we may Dispute Eternally without convincing one another. This disappoints one great Design of Preaching the Gospel, which was to put an end to these uncertain Disputes, and to give us a more sure Word of Prophecy for the Foundation of our Faith. The powerful Effects of this were visible in the Conversion of the World to the Faith of Christ; and the Mischiefs of declining a Revelation, and reviving the old Philosophick Disputes, is also too visible in the increase of Atheism and Infidelity among us. And therefore let us bring the Controversy back again to Revelation. What have we to do with what the Philosophers have said, and what their Opinions were about it? Why should we trouble our selves with uncertain Reasonings, when we have the express Promises of Immortality?

S E C T. II.

*Of what Use Natural and Moral Arguments
are, for the Proof of the Immortality of
the Soul, and a Future State.*

TO state this Matter plainly, I shall,
First, shew you upon what Accounts,
and in what Sense I say, That we ought to
resolve our Belief of another World, not in-
to Natural and Moral Arguments, but into
the Gospel Revelation.

2dly, Of what Use these Natural and Mo-
ral Arguments are to our selves.

3dly, What Use we are to make of them
in our Disputes with Infidels.

1. As for the first, my meaning is not,
that there are not very good Arguments of
a Future State, besides the expers Declarations
and Promises of the Gospel ; such Ar-
guments as have the highest probability, and
would be a sufficient Reason to perswade un-
biaffed and unprejudiced Men, though there
were no other ; for we must allow this, un-
less we will say, that Mankind, before the
Publication of the Gospel, believed another
Life without any Reason sufficient to per-
swade a Wise Man : But my meaning is,
that the Revelation of the Gospel is the on-
ly certain Proof of another Life ; so plain,
that every Man must understand it ; so ex-
press, that no Man can deny it. If we be-
lieve the Gospel, it will admit of no Dis-

pute : Infidels themselves do and must confess this, that if the Gospel be true, nothing can be more certain than that there is another Life. Now if the Gospel gives us the only absolute and indisputable Certainty, here we ought to acquiesce ; we need no other Arguments to prove that which we certainly know already ; and therefore we need not, unless we please, dispute whether they be true or false ; and it is the safest way for the generality of Christians not to do it. The generality of Christians are not well skilled in Disputation, and therefore may be baffled by a Witty Infidel ; but all the Wit and Sophistry in the World can never answer a plain Revelation. This makes the meanest Christian an over-match for the subtlest Philosopher : And therefore here is our Security and our safe Retreat, and this is what I mean by resolving our Faith wholly into Revelation ; not to reject and despise all other Arguments, as worth nothing, and of no use to us ; but yet to build our Faith upon Revelation, and not to suffer any other Disputes to stagger us, while we have God's Word and Promise for another Life : And upon these Terms we may venture to dispute other Matters, when, whatever the Success be, our Faith is secure. Suppose you should meet with an Infidel, as such Men are too often to be met with, who should dispute very subtilly against all the common Arguments for the Immortality of the Soul, and a Future State ; and should start such Difficulties as you could not well

answer : If you believe the Gospel, you have an Answer to all at once, that you are sure of the Conclusion, that there is another Life, because God has promised it.

2dly, And yet these Arguments of a Future State from Reason and Nature are not without their Use. We can believe a Future State without them ; Revelation alone will defend our Faith against all the Wit and Arguments of Atheists ; but though there is more Certainty in Revelation, there is a peculiar Agreeableness and Satisfaction in the Proofs of Reason, and the Natural Indications of Immortality. A reasonable Nature is more gratified with Natural Proofs, when they can be had ; and it becomes Men of Leisure and Education, to study Nature ; and there is not a more useful and entertaining part of Knowledge, than the Natural Knowledge of our own Immortality, which gives us the truest Knowledge of our selves.

Though such Arguments alone do not amount to strict Demonstration, yet they are very perswasive ; and a Natural Sense of Immortality disposes us to a more ready, chearful, and firm Assent to the Express Promises of Immortality.

If we must live after Death, it is reasonable to think, that Mankind should have some natural notice of it : And it would have been no small prejudice against the Revelation of Immortality, had the World never knew of, nor suspected, any such thing ; and had Natural Reason nothing at all to say about it : But the very suspicions and hopes of Na-

ture make such a Revelation credible ; and Revelation gives greater force to those Arguments, than they had alone. Nature, suppose it were no more, strongly inclines us to believe, and hope for, another Life ; and this proves, that to believe it, is agreeable to Nature ; and then there can be no natural Objection against believing such a Revelation : but on the other hand there is a Natural Propensity to believe it ; which is a great advantage to the Christian Faith. And when an unquestionable Revelation contains the express Promises of Immortality, this proves, that the Inclinations and hopes of Nature are not vain ; and shews us such degrees of evidence and certainty in them, as we could not see before. We can study Nature to much greater advantage with a Revelation, than the Heathens could do without ; and these are great Reasons, why we should study and defend the Natural Arguments of Immortality : Not to resolve our Faith into doubtful Disputations ; when we have so much better and more certain Evidence : But the Harmony and consent of Revelation and Nature, will both enlighten our Faith, and give a new strength and authority to Reason, which will teach us to believe both like Men and Christians, and give infinite pleasure and security to our Minds.

3dly, It is of great use also in our Disputes with Atheists and Infidels, thoroughly to understand the Natural and Moral Arguments for a Future State ; to know what Stress to lay on them, and to what Purposes to use them.

It

It betrays the Cause of Christianity, to lay aside Revelation, and to Dispute with these Men merely upon the Principles of Reason and Philosophy. For though I doubt not to satisfy every impartial and unprejudiced Enquirer, that if there had been no Revelation concerning another World, all the Reason we have, and can use in this Cause, is for a Future State; yet when Men are prejudiced against this Belief, and are resolved not to believe it, as long as they can possibly disbelieve it, that is, till you can prove as well as persuade; it must not be expected, that meer Natural or Moral Arguments should convince them; for they are not so Demonstrative as to force an Assent: They may represent the belief of another Life highly probable, so probable, as seems little less than Demonstration to Men who are disposed to believe; but they are not direct, absolute, positive Proofs, and therefore may be rejected by Men who have no Mind to believe.

Common Experience teaches, that it generally proves a vain and fruitless Attempt, to convert Infidels by Philosophy. It could not do it before the publication of the Gospel; nor will it do it yet, if you lay aside Revelation. But there are two things, which we may, and as I hope to shew you, we can do from the Principles of Reason, which if they will not convince Infidels, may at least silence them, and dispose them to receive that more perfect satisfaction which the Gospel gives; that is, to answer all their

Cavils and Objections against the Moral Arguments for a Future State ; and to shew them, that though these Arguments are not absolute Demonstrations, yet they have the highest degrees of probability ; that there is not the least appearance or shadow of an Argument against another Life , and that there are very probable Reasons for it. And it is enough to put a modest Man out of Countenance, to be convinc'd that he disbelieves another World without any Reason, and rejects very probable Reasons for the Belief of another World, when he has not so much as the least probabilities to oppose against it. Thus far I am sure Natural and Moral Arguments are of use, if not to convince, yet to shame Infidels ; and when we are engaged with Infidels, the safest way is never to urge them any farther. If you pretend by such Arguments, to a direct positive Proof of another Life, they may possibly be able to make some defence ; and to shew you that they are not direct and positive Proofs ; and therefore not a sure and certain Foundation of Faith.

Well, suppose this ; the Question then is, Whether these are not very probable Arguments of another Life, or whether they have as probable Arguments against it : For if the best Reason, though it do not amount to certainty and demonstration, be for the belief of another World, and there is no Reason against it, we gain some very considerable Points, which are not much for the Reputation of Infidelity:

I. That

1. That these Men must never again pretend to Reason; for they Reject and Renounce it, and will not believe as Reason directs them to believe. There are different degrees of Assent and Faith, as there are different degrees of Evidence; and Reason requires such an Assent, as bears some proportion to our Evidence.

These Men will not believe another Life, because, as they think, they have no certain Proof of it. Now they are so far in the right, not to believe that certain, which they cannot certainly prove: But this is no Reason not to believe it at all; for if there be probable Reasons for it, nay, very strong Presumptions, and great Probabilities, then they ought to believe it greatly probable; and to disbelieve what is greatly probable, and to believe the contrary, without so much as the least probability, is not to believe or disbelieve with Reason.

Presumptions and Probabilities are a sufficient Foundation for a probable Faith; and a probable Faith is of great use in the government of our Lives. Would not any Man blush to own, that he does not believe that to be probable, which he must confess there are very probable Reasons for? And is it not as great a Reproach to any Man, to have no regard to Probabilities in Matters of the greatest Concernment to him? If Natural and Moral Arguments make it highly probable, that there is another Life (and that they at least can do) does not that Man

contradict his Reason, who does not believe another Life very probable, when there are very probable Reasons for it? And if it is probable that there is another Life, does not that Man act very unreasonably, who has no regard to another World in what he does? So that if you can but prove the probability of another Life, you spoil all the comfort and security of Infidelity, and all their vain boasts and triumphs of Reason.

2dly, Though the Natural and Moral Arguments of another Life were allowed only to be probable Proofs; yet this convinces Infidels of an Aversion to the belief of another Life; which is as Infamous and Scandalous a Crime, as any Man can possibly be charg'd with. Can any thing be more Unnatural than to hate Life and Being? To desire the Death of a Beast; to fall into Eternal silence and forgetfulness? What a contemptible thing is Man, if he be born to live miserably, and after some few years to be no more? Is not this a Reproach to Human Nature, and a Contradiction to the Natural Desires of Immortality? And yet it is impossible that any Man should reject the probable hopes of another Life, who does not hate his own Being, and desire that Death may put an end to him.

Men who desire Immortality, will believe it as long as they can. As Infidels call for Demonstrations to prove another Life, before they will believe it, so they, with much more Reason demand a Demonstration that there

there is no other Life, before they will quit those great hopes ; much less would they reject such hopes, though they had no more than some probable Arguments of another Life. For in truth, great Probabilities look very like Demonstrations, when Men are willing and desirous to believe ; and therefore no Man can reject them, without an obstinate aversion to believing.

I grant, a wise Man will take care not to believe too fast, nor to be too easily impos'd on by Interest and Inclinations ; but he is never averse to believing what is greatly for his interest to be true. And therefore Infidelity, when there are probable Reasons of Faith, is not Prudence and Caution in believing, as Infidels would have the World think, and value themselves very much upon it, when they are unwilling and afraid that there should be another Life, and therefore will not believe it. Now whatever the Reproach of Credulity may be, this is a thousand times more Infamous. For to believe another Life, is to believe on Nature's side ; is a noble and generous Hope, and an honourable Opinion of Human Nature : But to wish and hope that there is no other Life ; and to rejoice and triumph when they think they can prove it, or that they can baffle all the Proofs for it ; this is to hope against all Mankind, to hope against Life and Being, against the Dignity of Human Nature ; and I'm sure all Mankind ought to abhor them, for wishing them all to be Mortal, which is the greatest Aversion of Nature. Let them
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wish and hope for themselves, and keep their Wishes to themselves ; and I will not deny but they may have very good Reason on their side ; for it may be the best thing they can wish for : But to desire and hope that all Mankind shall Perish in the Grave, as well as themselves, is a profess'd Enmity to Human Nature ; and they ought to be treated with that Scorn and Contempt, which such unnatural Desires, such a contemptible Opinion as they have of themselves, and such an Injury done to Human Nature deserves. It is no faulty Credulity to believe that to be probable, which has probable Reasons for it ; and when it is our highest Interest that it should be true, to hope more strongly than our Reasons are to believe it ; especially, when if we be mistaken in our Faith and Hope, it is a very Honourable Mistake, and such a Mistake as a Wise Man would rather chuse, than to know the Truth ; and what no Man shall ever laugh at us for. *Tully* was not ashamed to own, that if he were mistaken in the Belief of another Life, he liked the Mistake so well, that he was not willing to be undeceived, but desired to Live and Die with it : For it is a pleasant Delusion, if it be one, to Live and Die with the Hopes of Immortality ; but it would be a very uncomfortable Discovery to all Generous Minds, to know certainly that they must Perish in the Grave. And the same Excellent Philosopher tells the *Epicureans* very pleasantly, That if he were mistaken in this, however he had this Satisfacti-

faction, that they should never Laugh at him for this Mistake. Those Laugh too soon at the Belief of another Life, who begin to Laugh in this World; and if they stay till Death decides the Controversy, if there be another Life, they will have no Cause, and no Stomach to Laugh; and if there be none, there is an end of laughing on all sides. To believe as the generality of Mankind believe and hope, can never be a Reproach; because Atheists and Infidels will always be out-voted in this World, and the greatest Numbers will be the Judges of Honour and Reputation: And whether there be or be not another Life, the Belief of it can be no Reproach to us hereafter. But to desire and hope that there should be no other Life, whether it be true or false, will always be Infamous; for it is to desire what Human Nature abhors, nay, what the meanest and most contemptible Creature would abhor, were it capable of such a Thought. One would think this might Shame the Infidel, and make him a little more modest, and less peremptory in denying a Future State; for certainly there is not a greater Argument of a vile degenerate Mind, than to love Death, and to hate Life and Being: And it is impossible for an Infidel to clear himself from this Imputation, if we can but prove, that the Natural and Moral Arguments for another Life are at least very probable. For not to allow that to be probable, which there are probable Proofs of, is not to believe by Reason; and Men who do not believe by Reason, must

must believe by Inclination ; and a very scandalous Inclination this is, to be inclined to Eternal Death and Nothingness.

3^{dly}, There is this Advantage also in it, That if by these Natural and Moral Arguments we can convince Men that it is highly probable there is a Future State, this will greatly dispose them to the belief of the Gospel Revelation, which contains the express Promises of Eternal Life. The Gospel Revelation carries such Evidence with it, as nothing but obstinate Prejudices and corrupt Interests can resist ; and when these are removed, it must conquer by its own Light: And to prove the Future State to be highly probable, removes them all.

A Man, who is convinc'd that there are great probabilities of a Future State, if he act like a wise Man, must Live as if there were a Future State ; and this removes the byass of Interest and corrupt Affections, which, I doubt, is the greatest prejudice of all against the Belief of another World. It is universally acknowledged, that if there be another Life, Good Men shall be Rewarded, and Wicked Men Punished in the next World. Those who believe it highly probable that it will be thus, cannot freely indulge their Vices, but sin with fear and shame, as those do, who believe another World ; that there is very little difference upon this account, between the probabilities of another World, and the certain belief of it : And therefore when they are once come to believe it probable that there is another

Life,

Life, there can be no Objection against believing it certain, if there be sufficient Evidence for it: For if the Fear of Damnation be the Objection, they should reject the Probability of a Future State, as well as the Certainty of it: For though there is a great difference between Probability and Certainty; yet considered as a prejudice against believing, they are much the same; for Men are almost as unwilling to believe the high Probability, as the Certainty of a State of Damnation; and find no great relief in thinking, that it is only very probable that they shall be Damned. Nay, when Men are convinc'd of the probability of a Future State, they naturally desire to know the certainty of it, if it be to be known. Probabilities are very uneasy, they are sufficient to make us fear; but we desire better Evidence and Security for our Hopes; and this disposes Men to an impartial Enquiry into the Reasons of the Christian Hope.

And when Men are convinc'd of the great probability of a Future State, this makes such a Revelation very Credible; for nothing can be incredible, which is probable. And when Nature has furnished us with such probable Arguments of a Future State, which we may suppose were sufficient to create a belief in the more innocent Ages of the World, it seems very becoming the Divine Goodness to give us a more sensible and unquestionable Proof of it, when the Degeneracy of Mankind, and the Eternal Disputes of Philosophers, had confounded these Natural Evidences.

This

Of the Immortality of the Soul,

This is the advantage, and the true use of Natural and Moral Arguments of a Future State, to prove the great probability of another Life; which will spoil the Triumphs of Infidelity, and dispose Men to receive the Gospel. And here we ought to stop, if we will dispute to any certain Advantage. We may spoil good Arguments by pretending to prove too much by them; which has been a common Miscarriage in our present Dispute. The certain Proofs of Immortality must be fetch'd from the Gospel; and those who believe the Gospel, need no other; and it is as much as we need desire of Natural and Moral Arguments, to turn the Scales, and give the Advantage of great Probabilities to another Life; which will give a great Check to Infidelity, and as it may reasonably be hop'd, bring them to the School of Christ, for more perfect Instruction.

C H A P. II.

*Concerning the Natural and Moral
Arguments of a Future State.*

I Shall begin with the Natural and Moral Arguments of a Future State : But must desire you to remember what I have so largely Discoursed, That I do not alledge them as strict Demonstrations, or direct and positive Proofs, which exclude all suspicion or possibility of the things being otherwise ; but only as such high probabilities, as are next in degree to direct and positive Proofs. And therefore it will be no Objection against any thing I shall say, though you could prove, that these Arguments do not give us an absolute Certainty ; unless you can prove, that they are not so much as probable, or not so probable, that they ought to move a wise Man. For in a Question of such vast Concernment as this is, and when we must chuse one side ; if there be not so much as the least probability on one side of the Question, and very great probabilities on the other, this is sufficient to determine a wise Man which side to chuse, when he can have no better Evidence. And therefore to lay this Matter plainly before you, I shall

I. Consider what is said against the belief of another Life ; and shew you, That there

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Of the Immortality of the Soul,

is not the least appearance of Reason on that side. And 2^{dly}, shew you, What Natural Evidence we have for another Life, and Answer the Objections against it: and I hope I may expect a fair hearing, while I am pleading the Cause of Mankind, and of Human Nature, against those who would rob us of these glorious Hopes and Expectations of Immortality.

S E C T. I.

That there is no Appearance of Reason against the Belief of another Life.

I. **T**O consider what is said against the belief of another Life; and that there is not the least appearance of Reason on that side.

I. Now in the first Place, it will not be amiss to consider what it is, that persuades Men out of the belief of Immortality, and makes them not only contented to be Mortal, but very desirous to prove themselves so. This is a Secret which our modern Infidels are not willing to own; but *Lucretius* has honestly confessed the Truth.

*Et metus ille foras præcep̃s Acheruntis agendus
Fundit̃s, humanam qui vitam turbat ab imo,
Omnia suffundens mortis nigrore, neq; ullam
Esse voluptatem liquidam puramque relinquit.*

That

That is, that the fear of punishment in the next World, which disturbs bad Men in the secure Enjoyment of their Lusts, and spoils all the pleasures and comforts of Life, makes them very unwilling and afraid, that there should be another World ; and that easily persuades them, that there is none. But I appeal to you all, whether this be not a very bad Foundation for Infidelity, and a reasonable prejudice against the most plausible Arguments that can be urged for it ; for it has all the Symptoms and Indications, that any thing can have, of its being unnatural. As

1. It is against the Natural Sense of our Minds, that there is an essential difference between Good and Evil, and that good Men deserve to be Rewarded, and the Wicked Punished. This is the Cause of their fear ; this makes them tremble at the thoughts of another World, where they shall receive according to their Works. If their own Minds do not condemn them for their Wickedness, and threaten the Judgments of God against them, why do they fear another World ? if they do, why do they not begin with the Causes of their fears, and confute those superstitious Notions of the difference between Good and Evil, and their different deserts ? If there be no difference between Good and Evil, there is no pretence for Rewards and Punishments ; and then there can be no occasion for their Fears. But they begin at the wrong end, when they endeavour to silence their Natural Sense of Guilt, and Natural Fears of Punishment, by deny-

ing another Life : This is to dispute against the Sense of Nature, and to prove, that bad Men shall not be Punished, not because they don't deserve it, but because there is no other State to Punish them in. But let any Man judge, whether it be not more reasonable and natural to conclude, that, if Wickedness deserves to be punished, and Natural Conscience threatens bad Men with a just Vengeance, there is another State, wherein they shall receive their just Rewards. I grant, that it is a very effectual way to stifle the Sense of Good and Evil, if we can prove that there are no Future Rewards or Punishments ; but it will be impossible to satisfy any Man of this, who acknowledges a difference between Good and Evil ; for Men will fear Punishment, when they know they deserve it. It is the hardest thing in the World to get rid of the Natural Sense of the difference between Good and Evil ; because every particular Man, when he has any Kindness or any Injury done him, feels the difference ; and all well govern'd Societies are forced for their own preservation, to make a difference between them : And it is a very hard thing for any Man to perswade himself that there are no Rewards or Punishments for Good or Bad Men, when he is convinced that they deserve Rewards and Punishments. And this is the true Reason why these Fears so often return upon Atheists and Infidels, after all the care they can take to fortify themselves with Arguments against the Belief of another World ; especially when

when any great Sufferings overtake them in this World, or they have a near Prospect of Death and Judgment; because the Natural Sense of Good and Evil, and of the Rewards and Punishments due to Good and Bad Men, is against them. And indeed it is so Natural to think, that, if there be any difference between Good and Evil, Good Men shall be Rewarded, and the Wicked Punished, that, till they can confute this, it is in vain for them to endeavour to perswade themselves or others, that there are no Rewards or Punishments in the next World; for this is to confute the Sense of Nature, which may be silenced for some time, but will never be confuted; and when Men pretend only to Reason from Nature, such Arguments as contradict the Sense of Nature, can never be Natural Arguments.

2dly, This is also a very unnatural Effect of Fear, to perswade our selves to reject the Belief of another World, because we are afraid of it. Fear is naturally very jealous and credulous, as Atheists and Infidels themselves confess, when they ascribe the Belief of a God and of another World to Natural Fears; *Primus in Orbe Deos fecit Timor*; That the Belief of a God was at first owing to Fear. This indeed is a very false Account of it; for it was the Natural Sense of a Deity that possessed Men with a Religious Fear and Reverence; but it had been much more probable, had they said, that Fear made Devils, than that it made a God, who is the best of Beings, and a more proper Object of the Love,

and Delight, and Admiration of Mankind, than of their Fear. But so far they are in the right, that it is more Natural to Fear to make some frightful and terrible Objects, than it is to Laugh or Dispute them away ; and if, as they say, the Universal Belief of a God and of another World, be owing to the Natural Superstition, and to the Natural Fears of Mankind, it must certainly be very unnatural, and a great force upon Nature, for Men to turn Atheists and Infidels, to cure the Fears of God, and of another World. Infidelity is acknowledged to be the Effect of Fear, and to be intended for the Cure of it ; but it is a very unnatural Effect, if we may judge of Nature by all the rest of Mankind.

But let them adjust this Dispute between Faith and Infidelity, as they can, that Fear made a God, and that Fear banishes the God, it had made out of the World again ; though they find great difficulty in this, and when then have done all they can, the Apparition of a God does very often scare them ; yet thus much we know, that though Fear did not make a God, it is the Natural Principle of that Homage and Worship we pay to him. And if Religion be the Natural Effect of the Fear of God, (and it is a good Sign that is Natural which is Universal) then Infidelity cannot be founded in Nature : If the Natural Fear of God teaches us to Worship him, that is an unnatural Fear which denies his Being.

3dly, This is also a very unnatural Cure for these Fears. Men are afraid of the Punishments of the next World, and therefore will not believe another Life ; and this is one way indeed to cure these Fears, but a very bad one.

1. For this is not the Remedy which Nature teaches us against these Fears. Another Life, which is Endless and Eternal, is not, in it self considered, the Object of our Fears, but of our Hopes ; it is only Guilt that makes us fear ; and the Natural way to cure these guilty Fears, is not to dispute away another World, but to remove our Guilt, to repent of all our past Sins, to cease to do evil, and to learn to do well ; and then Fear will give place to Hope, and we shall as earnestly and passionately desire another World, as bad Men reject the Belief of it. This is the proper Natural Cure of guilty Fears, and this reconciles us to another World ; this is the first Natural Thought which such guilty Fears suggest to us, as every Man may feel in himself ; and therefore Repentance, not Infidelity, is the Voice of Nature. But Men never think of rejecting another Life, till they lay aside the Thoughts of Repentance ; and certainly that is not Natural. To Repent, is an easy, natural, infallible Cure : To disbelieve another World, is a Work of Art and Difficulty, and a force upon Nature, and at best an uncertain Cure ; for Infidelity can give Men no greater Security against Fear, than it does against another World ; and

those remaining Jealousies and Suspicions, and the frequent returns of such Fears, which disturb bad Men, may satisfy us what that is.

2^{dly}, Infidelity is a very unnatural Cure of these Fears, because it cures the Fears of another World by an unnatural Hope. I shall shew you hereafter, that nothing is more Natural to Mankind than the desire of Immortality; and then to fall into Nothing, to perish eternally in the Grave, and never to be more, must be a very unnatural Hope: And this is the Hope of Infidels, that Death will put a final End to them. I grant it is very Natural, rather to desire not to be, than to be Miserable for ever; and therefore it is very Natural for such Men, who expect nothing but Eternal Miseries if there be another World, to wish and desire that there were none: But this is not the Original Desire of Nature; and it is certain that can never be a Natural State, which brings us under a necessity of hoping and desiring against Nature; for Nature can never hope against it self, nor contradict its own Desires. A Man who desires according to Nature, can never make it his Choice to be Nothing; nor make any thing his Choice which will force him to chuse being Nothing: Nothing but Guilt imposes this Necessity upon us; for a Virtuous Man, and a sincere Penitent, may hope for another Life: And therefore we are under no more necessity of rejecting these Hopes, than we are to be Wicked, and to persist in Wickedness. Though it is Natural to prefer not Being,

ing, before great and endless Miseries, yet it is unnatural to chuse not Being as a Remedy against being Miserable, when we have a sure and easy way to separate the Fears of Miseries from the Hopes of another Life. It is a Contradiction to Nature, to hope and desire to be Nothing ; and therefore to disbelieve another World, is a very unnatural Cure for the Fears of it. Nature has prescribed another Cure, and this contradicts the Hopes and Desires of Nature.

4^{thly}, Infidelity also serves a very unnatural End ; for the whole Design of it is, that Men may Live as they list, and be as Wicked as they please, without fear of Punishment. The Fears of another World disturb no body but Bad Men ; lay no Restraints, but only on our Vicious Appetites, and Infamous Pleasures ; and therefore all that Infidelity is good for, is to give Men Security in Sin : A very Excellent Design, which Mankind and Human Societies have great reason to thank Infidels for.

If Wickedness be the Ornament, and Perfection, and Happiness of Human Nature, its Original State, and what it was made for, Infidelity does great Service to Mankind ; for though Men made bold sometimes with the Fears of the other World, though they knew they should smart for it, yet this did greatly restrain them, and sowre their Pleasures : But what a Happy and Glorious Creature will Man be, when he may be as Wicked as he will, without fear ? When they have removed the Fears of another

World, there is but one thing wanting to set Mankind at perfect Ease and Liberty ; To perswade Princes to lay aside their Rods and Axes too, to repeal all their Cruel and Oppressive Laws against the Liberties of Human Nature, that Men may no more fear the Punishments of this World than of the next. And then let those share the World among them that like it ; for my part I would get out of it as soon as I could.

Let us but compare a Virtuous and a Vicious Man together, and see which of them best answers the Character of a reasonable Creature ; which of them is the most desirable Friend and Companion, and the most useful Member of the Commonwealth : Let us compare Wisdom and Folly, Justice and Rapine, Covetousness and Liberality, Civility and Rudeness, and thus set the several Virtues and Vices against each other, and consider in which Neighbourhood we would chuse to Live.

Let us consider the several Passions and Inclinations of Human Nature, and whether Virtue or Vice do best answer the Design of Nature in them. What is the meaning of that Natural Pity and Compassion which we feel for the Miseries of Mankind, a Natural Sympathy both with the Joys and Sorrows of others ? Is this a Disposition to Cruelty, Unmercifulness, Injustice, Oppression, Self-Love, and a disregard to the rest of Mankind ? Or to Justice, Mercy, Kindness, Charity, Benevolence, and all the tender and obliging Virtues of Conversation ? Does
a Na-

a Natural Sense of Modesty incline us to Wantonness, Intemperance, Rudeness, Insolence towards Superiors or Equals? Or does it teach us Temperance, Chastity, and all the Decencies of Conversation both in Words and Actions?

In a word, the Natural Inclination to Society, which is an Essential Property of a Man, to be ζῶον πολιτικόν, a Sociable Creature, is the Principle of all those Sociable Virtues which are necessary to the Preservation of Human Societies, and to make them useful; which comprehend most of the Virtues of Human Life.

This proves that true Virtue is most agreeable to Human Nature, its natural Ornament and Perfection, and the only sure Foundation of Human Societies; and therefore Infidelity, which serves no other End, but to corrupt Human Nature, and to make Men securely Wicked, must be as contrary to Human Nature, as Vice is: For Nature is all of a piece, and therefore its Speculative and Practical Principles must agree; which is another Proof that Infidelity is a Contradiction to the Sense and Belief of Nature, because it overturns all the Moral Principles of Nature.

5thly, Setting aside the Consideration of Virtue and Vice, what can be more unnatural than to part with the Hopes of Immortality, to live a free, easy, and secure Life for some few Years in this World? And this is the best, it is all that Infidelity can do, could it do all that it pretends to. If there be no
Life

Life after this, then we can enjoy nothing but in this World ; and if Infidelity should do us no hurt hereafter, it is certain it can do us no good. Now will any Man say, it is Natural to chuse Threescore or Four-score Years of as great and perfect Happiness as this World can give, instead of Immortal Life. I confess, the generality of Mankind run the Venture of what they can get in this World, and of a Miserable Eternity after it : But this is not the Question, what Men do, but what Nature teaches them to do, or what a Wise Man, who follows the Dictates of Nature, would do, were such a Proposal made to him. And I am sure every Man who follows Nature, must chuse Immortal Life, before all the short and perishing Enjoyments of this World ; that Nature must be turned off of its Biass by some unnatural force, before it can be contented to quit the Hopes of Immortality, for any Temporal Advantages. And this is another Demonstration, that Infidelity, whatever present Advantages it proposes, is against Nature ; for Nature can never prefer a Temporal before an Eternal Life. I appeal to Infidels themselves in this Cause, as much as they have stifled the Sense of Nature, and may venture to promise, never more to use this Argument, if they have Confidence enough to deny it.

The Sum of the whole Argument is this ; That the Design Men propose to themselves in denying a Future State, is a plain Contradiction to the Sense, Desires, Inclinations

ons of Nature : And if Infidelity be against Nature, there can be no Natural Evidence for it. When we seek for the Natural Proofs of Immortality, we must seek for them in our selves, in the Natural or Moral Constitution of our own Natures ; for the Heavens and the Earth cannot prove the Immortality of Human Souls. And if all the Moral Principles, Sentiments, and Inclinations of Human Nature be against Infidelity, whether we can prove the Immortality of the Soul from the Principles of Nature, or not, it is certain they cannot prove the Soul to be Mortal. And without considering of their Arguments, it is a mighty Prejudice against them, that all they intend in rejecting the Belief of another World, is a direct Contradiction to Nature.

To conclude this Argument ; let me only shew you how Infidelity disappoints these Men in their Expectations, and is not able to do that for them which it promises, or which they vainly promise themselves from it. They think, that if they can but get rid of another World, they shall live in perfect Ease and Security, and do what they please, without being over-awed by the Superstitious Fears of *Lakes of Fire and Brimstone, of Blackness of Darkness, the Worm that never dieth, and the Fire that never goeth out.* And truly so they would, if they could be perfect, stupid, unthinking Infidels. There may be some such, for ought I know, at least for some time, till some frightful Providence awakens them ; but could we persuade

suade the Men of Wit and Philosophy to speak the Truth, we should find a great many fearful and doubting Infidels among them. It is certain it must be so, because Men of Wit know, that they have no certain Proofs that there is not another World; and though they may think the Proofs of another World are not certain neither, yet this leaves them doubtful; and it is not the Evidence of Reason, but Interest and Inclination, Desires and Hopes, that makes them Infidels; and this is but a timorous sort of Infidelity at best.

But suppose they could get rid of the Fears of the other World, does this set them at perfect Liberty? Have they no Sense of Modesty or Honour? No fear of Shame or Punishment? And if our vicious Lusts and Appetites must be under Restraint, what difference is there, whether they be restrained by the Fears of this World, or of the next? But I must recall that, for there is a great difference: the Fears of the next World will subdue and mortifie our Lusts; and when that is done, we have no more trouble from them, but Virtue grows easy and pleasant: But the Fear of Men only dissembles our Vices, and that makes them very painful when they are restrained; that it is much more for the Ease and Pleasure of our Lives, to mortify our Lusts with the Fears and Hopes of another World, than to Sin by Stealth under the present Restraints of Shame and Fear. So that their Hopes are very vain, when they promise themselves

selves a free, unconfined, undisturbed Enjoyment of their Lusts: For the Fear of the other World, whether they will or no, will sometimes disturb them; and the more Sense, and Wit, and Philosophy they have, the more it will disturb them; and if the Fear of God do not disturb them, the Shame and Fear of Men will.

But then they do not consider, that Infidelity destroys more sincere Pleasures than it can give, and draws a very Melancholy Veil over Human Life.

There is not certainly a more transporting Pleasure in this World, than the Hopes of Immortal Life, when we can look beyond the Grave, and see endless Ages of Bliss and Happiness: And next to being Miserable for ever, there is not a more dismal Thought, than falling into Nothing; and this is the best which Infidels hope for; and we may pity, but have no reason to envy, their Hopes.

If a Man be Easy and Prosperous in this World, nothing can be more terrible than such a Persuasion, That Death, which will certainly come, and we know not how soon, will put an end, not only to our present Enjoyments, but to our Being: And there are few Men so Miserable, as to desire Death should ease them upon these Terms, to put an end to their Being and to their Miseries together. Few Men are so dull, as to be imposed on by *Epicurus* his Falacy, That Death does not belong to us, and we ought not to be concerned about it; for
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while we are, Death is not, and when Death is, we are not : For we may see and think of Death at a distance, and if Death be nothing to us, the Thoughts of Death, and of being Nothing, must and will be grievous while we live.

But there is no Condition in this World so Prosperous, but a Good Man will be contented to change it for a more perfect and endless Happiness ; and there is no Condition so Miserable, but the Hopes of Immortal Life will support us under it : So that Infidelity is so far from contributing to the Ease and Pleasure of Life, that whether there be another Life or not, the Belief of it is necessary to make us Easy and Happy in this World. It is impossible indeed to reconcile Bad Men, who have treasured up for themselves Wrath against the day of Wrath, to the Belief and Hopes of another World : But let them look to that, we have no reason to be Infidels for Company, or suffer our selves to be persuaded out of the Hopes of Heaven, because they are afraid of Hell.

2dly, I observe farther, That Death in it self considered, is no Argument against a Future State ; that we Die, does not prove that we shall not Live after Death : Death indeed is the occasion of this Dispute, Whether there be another Life, but is no Argument it self that there is not ; no more than the Winter Decays of Nature are against the return of the Spring ; which would be thought as incredible, did we not see it done

every

every Year. And therefore no Philosophers make this an Objection against a Future State; though it is the only Reason any Man has to question our Immortality, because they see that all Men Die: And if the only Reason of doubting whether we are Immortal or no, is no Proof that we are not, so far we are equal; and the Infidel is as much concerned to prove that there is no Life after Death, as we are to prove that there is.

This is worth observing, because it is much easier to object than to prove; and here the Infidel places his Strength and Confidence; he looks upon himself in possession, and not concerned to prove our Mortality, because it is visible that we all Die; and therefore flings the whole proof upon us, who assert a Life after Death; and thinks himself safe, that there is no other Life; unless we can prove with Mathematical Certainty and Infallibility, that there is. But now if Death be no Argument that there is not another Life, if it be possible that those who Die may Live again out of these Bodies; then it is not sufficient to give them any reasonable assurance, though they could answer all our Arguments for another Life, unless they could as certainly prove the contrary: For if another Life after this, be possible, though our Arguments are not strict Demonstrations, the thing may be true, if they have no Demonstration against it.

3^{dly}, Having brought them under a necessity of proving the Mortality of the Soul, and that there is no Life after Death, let us now consider what degree of Evidence a Wise Man ought to demand for this side of the Question, That the Soul is Mortal, and there is no Life after Death. And I affirm, that no Wise Man ought to be satisfied with less than the absolute Impossibility, that the Soul should live after the Death of the Body. When we offer to prove the Immortality of the Soul, nothing will satisfy these Men but strict Demonstration; but they little consider,

1. That there is much less Evidence required to induce a Wise Man to believe another Life, and to govern his Life by this Persuasion, than what can reasonably satisfy a Wise Man, that there is no Life after this.

For, 1. The Belief of another Life is much the safest side of the Question; if we should happen to be mistaken in it, it costs us nothing: We may live much happier in this World than Infidels do, and please ourselves with the entertaining Dreams of Future Happiness; which, if they should prove no other but Dreams, are very delightful; and if Death puts an end to us, we shall escape as well in the Grave as Infidels do; but Eternity, the loss of Eternal Happiness, and the suffering of Eternal Miseries, depend on the other side of the Question: If we believe that we shall Perish in the Grave, and Live as those who have no Account to give
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of their Actions, and should find our selves mistaken in the next World, we are undone for ever. We ought certainly to demand the greatest Evidence for that side of the Question, where the Mistake will do us the most irreparable Mischief: And therefore though some good Probabilities and strong Presumptions may be Reason enough for a Wise Man to believe and hope for another Life, when, though he should be mistaken, he shall never be sensible of his Mistake, nor suffer any thing by it; yet nothing less than absolute Demonstration can justify the disbelief of another World; because a Mistake in this Case is nothing less than Eternal Misery.

2. Especially, this absolute Demonstration is necessary, when we believe any thing contrary to the Natural Notions, Desires, Inclinations of Human Nature, and contrary to the general Belief and Perswasion of Mankind. Whether these be good Arguments or no for the Proof of another Life, shall be considered hereafter; but thus much is certain, that they are very good Reasons to demand the most infallible Demonstration that there can be no Life after this, before we reject the Belief of it: Nothing else will excuse us in believing contrary to the Impressions of Nature, but an absolute Certainty, that these Desires, and Hopes, and Fears of Nature deceive us. It is great Immodesty to contradict, much more to laugh at the Credulity of Mankind, without being

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able

able to oppose Demonstration against Credulity. But the greatest Reason of all is, that nothing less can give us absolute security in our Infidelity. The Sense of Nature, especially when all Mankind have the same Sense that we have, will be a Bar against every thing but Demonstration; and would make a Modest Man suspect even his pretended Demonstrations, when the rest of Mankind don't think them so. Now unless Men be absolutely secure in their Infidelity, Infidelity is worth nothing; and nothing less than Mathematical Demonstrations can give them this Security. High Probabilities, and Presumptions on Nature's side, may create a firm Assent; but meer Probabilities and Conjectures can never prevail against the Sense of Nature.

3dly, Nor do they consider, that nothing can give us an absolute Certainty that there is no other Life after this, but the absolute Impossibility that our Souls should live after the Death of our Bodies: For if it be not impossible, then it may be; and that is no Demonstration, which admits of a contrary may-be. This is a very considerable difference between proving the Immortality and the Mortality of the Soul. To prove the Soul Immortal, we are not obliged to prove that it is impossible the Soul should ever Die, or fall into a State of perfect Insensibility; but only that there are very great Reasons to believe that it shall not. *Plato* acknowledged, even of his Inferior Immortal Gods, that they owed their Immortality to the Will

Will and Pleasure of the Supreme God : For whatever was created out of nothing, may be reduced to nothing again: And we must own more especially, that this is the State of imbodyed Spirits. But those who undertake to demonstrate that the Soul is Mortal, must demonstrate not only against the Nature of the Soul, but against the Will and the Power of God, (if they own any such Being,) That God neither can, nor will preserve Human Souls Immortal. Nothing is impossible, which is not impossible to God ; and then we can prove nothing impossible, which does not imply a manifest Contradiction ; and I suppose no Man will say, that the Immortality of the Soul implies a Contradiction.

4thly, Having seen what kind of Evidence these Men ought to produce against the Immortality of the Soul, and a Future State ; let us now consider what kind of Evidence they have, and whether it amount, as it ought to do, to strict Demonstration.

Now, I observe, that these Men never pretend to any Moral, but only Natural Arguments: They plainly enough acknowledge that all Moral Arguments are against them ; such as the difference between Good and Evil ; the Nature of Rewards and Punishments ; the Justice and Providence of God in governing the World : Nay, they reject some of the best Natural Arguments, such as the Natural Belief and Perswasion

Of the Immortality of the Soul,

of Immortality, which is common to all Mankind ; and all Natural Hopes and Fears ; which may be called either Natural, or Moral Arguments, as being implanted in a Moral Nature.

But the chief Arguments which they place their greatest Confidence in , are purely Natural, which relate to the Philosophy of Soul and Body ; and this will satisfy any Man, who understands never so little of the Philosophy of Nature, how short such Arguments as these must fall of Demonstration. What variety of Opinions are there among the Ancient Philosophers, about the Nature of the Soul ? And how zealous soever they were for their own Hypotheses, none of them ever pretended to Demonstration. The Philosophy of Nature is a great Secret, and we can know no more of it, than what Observation and Experiment teaches ; which cannot certainly inform us in the Nature and Causes of things. There may be high degrees of Probability in some Hypotheses, above others ; but our Knowledge of Nature, at best, is very imperfect, and far from Demonstration : And is not he a Wise Man who will venture his Soul upon his understanding the Philosophy of a Human Soul ?

5thly, This will still be more evident, if we consider what those Natural Arguments are, whereby they prove the Mortality of the Soul : Which may be reduced to two ; its Corporeity ; and its perfect dependance

on the Body in all its Actings. And a few Words will shew you how far these are from Demonstrations.

1. That the Soul is Corporeal, or meer Matter, and therefore must die with the Body, and cannot live in separation from it.

As for this Opinion of the Corporeity of the Soul, I may consider it more hereafter ; but though we should suppose the Soul to be meer Matter, the Consequence is very far from a Demonstration, That therefore it must die with the Body. Those Philosophers indeed, who made the Soul nothing but the Crasis and Harmonious Temperament of the Body, not any distinct Being of it self, but to result, as Health does, from the due and equal Composition of the whole, had reason to say, that the Soul must be dissolved together with the Body ; for when the Composition is dissolved, the Soul, which owes its Being to that Composition, must dissolve with it. But this was so absurd and senseless an Opinion, that both *Epicurus* and *Lucretius* rejected it ; and asserted the Soul, though material, yet to be distinct from the rest of the Body, and compounded of a peculiar and finer sort of Atoms. Now though the Soul were Matter, but distinct from the Body, and of a different sort of Matter from the rest of the Body, why may it not survive the Body ? Why may not Human Souls be as Immortal

and Incorruptible as the *Epicurean* Gods, which are as meer Matter as Human Souls? And *Aristotle* himself thought that there was Incorruptible Matter; for such he made the Heavens, and Heavenly Bodies. However, no Man, who believes there is a God, can doubt, whether the Soul be Body or Spirit, but that God can make it Immortal, if he pleases. It is more reasonable to think, that an Immortal Soul has nothing Mortal or Corruptible in its Constitution, and therefore is not Matter, but Spirit. But all Philosophers grant, that Matter it self, though it is variously changed and transformed, does not perish. And though all material Compositions may be dissolved, as Spirits themselves may be annihilated by that Power that made them, yet no considering Man will pretend to demonstrate, that God cannot make a material Soul of such a firm Constitution, as to be naturally Immortal. And therefore though we should grant the Soul to be Corporeal, this does not prove that it is necessarily Mortal, and must die with the Body.

2dly, The second Argument to prove the Soul Mortal, is its dependance upon the Body in all its Actings; which proves that it cannot subsist and act separately from the Body, and consequently that it must die, or fall into a State of Insensibility with it. *Lucretius* branches this into about Twenty Arguments, which are so many Instances of the Soul's dependance on the Body; some
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of which are very Childish and Absurd, as well as Unphilosophical ; and none of them prove the main Conclusion which he aims at ; as I may have occasion to shew hereafter.

If the Soul and Body are vitally united, whether the Soul be Matter or Spirit, there must be a most near and intimate Sympathy between them ; the Soul must feel all the Impressions of the Body ; must rejoyce and suffer with it ; its Senses must be locked up with Sleep ; its Understanding must increase and decay with Bodily Organs, which in this State of Union are the Instruments of Action : But this does not prove that the Soul is Corporeal ; for thus it must be, though the Soul were Spirit, if it be vitally united to Matter ; for there can be no Vital Union without it. And it is very absurd to conclude from the dependance of the Soul on the Body in a State of Union, that therefore it can never subsist nor act without its Body, but must live and die with it ; when it is demonstrable, that though the Soul be Immortal, and can live and act in a separate State from the Body, yet there must be this mutual Sympathy and Dependance of Soul and Body in a State of Union : And nothing can prove the Soul to be Corporeal and Mortal, which in the same State would be the very same in an Immaterial and Immortal Soul. This may suffice to shew you, that the Infidel has no positive Evidence, no fair Probabilities, much less Demonstration, for the Mortality

of the Soul : And when there is no Proof that the Soul is Mortal, much less Evidence will serve to persuade us of its Immortality ; though we want not Arguments of all sorts.

S E C T. II.

*The first Natural Argument for Immortality,
from the Nature of the Soul.*

2. **L**ET us now consider the Natural and Moral Arguments for a Future State, or that our Souls shall Live after Death : That what we call Death, does not extinguish the Soul, but is only a separation of Soul and Body ; *that the Body returns unto Dust, and the Spirit returns unto God who gave it.*

These Arguments are very well known to all who have ever considered this Matter ; and may be reduced to Four Heads. 1. From the Nature of the Soul. 2. From the Universal Consent of Mankind in this Belief. 3. From the Natural Desire of Immortality. And 4. From the Justice and Providence of God. And I shall distinctly, but briefly, consider, what the true Force of each of these Arguments is,

1. First then, We Argue from the Nature of Human Souls, That they are Immortal,

mortal, and can and shall Live in a separate State after the Death of the Body. There are several Arguments of this nature ; the first is purely Physical and Philosophical ; the rest are of a mix'd nature, both Natural and Moral.

1. From the Immateriality of the Soul.
2. That the Soul is capable of being Happy out of this Body.
3. That it can never attain its utmost Happiness and Perfection in this Body.
4. That it is too Noble a Nature, to be intended for so short a Duration as this Life.
5. That its Growth and Improvement in this Body, argues, that this Life is but a Preparation for some greater and more durable Happiness.

As 1. We prove the Immortality of the Soul, from its Incorporeity ; that it is not Matter, but Spirit, and therefore does not die with the Body, but subsists in a separate State from it. This is an Answer to the Objection taken from our dying ; for it proves that the Soul cannot die, if it be a distinct Being from the Body, and of so different a Nature, that that which kills the Body, cannot kill the Soul ; for then it is evident that the Soul may survive the Body. All Material Compositions, such as Human Bodies are, may be dissolved by the separation of the parts from each other ; and the more Curious and Artificial the Composition is, the more easily are they dis-

dissolved: But that which is not Matter, which has no Parts, and no Extension, may be annihilated, if God so please, but can't die, as Bodies do. And this is all we pretend to prove by this Argument of the Immateriality of the Soul; That the Soul is in its own Nature indivisible, incorruptible, and therefore Immortal; for that which cannot be dissolved by any Natural Causes, must last as long as Nature lasts. It may indeed as well be annihilated, as at first created by the Will of God; but when God has created an Immortal Nature, which nothing can destroy but his own immediate Power, as it is an absolute security against a Natural Death and Dissolution, so it is a very good Argument that God himself never intends to annihilate it. The Consequence then from the Immateriality to the Immortality of the Soul, seems very plain and natural. But why should we say that the Human Soul is Immaterial and Incorporeal, when we cannot conceive what Immaterial Substance is? A Substance which has no Parts, and no Extension, and is circumscribed by no place, sounds very like nothing; to be sure, is what we can form no positive Idea of.

There are many things to be said in this Argument, which might justly be thought too nice and abstruse for my present Purpose; and therefore I must refer those who are of an Inquisitive and Philosophical Genius, to the Writings of Learned Men, both Pagan and Christian Philosophers, on this Subject; and shall take notice at present only

only of such things as may seem most obvious and intelligible.

I readily grant, what I find by Experience true in my own Mind, that we have no compleat positive Idea of Immaterial Substance ; but this, I think, is no Objection at all against the Belief of Spirits ; no more than it is against the Belief of Matter, that we have no Idea of Matter, stript of all Qualities and Accidents. All Philosophers own, that the Substance of all Material things is the same, diversified by different Qualities and Accidents ; or, to speak in the Atomick Language, by different Magnitudes, Figures, Sites, and Motion. Now can any Man tell me what that pure naked Matter is, which is the Subject of such different and contrary Qualities ; which is hot or cold, hard or soft, moist or dry, light or heavy, visible or invisible, but is none of all this it self, but capable of being either ? He is a very mean Philosopher who does not know, that the naked Essences of things are not knowable by us. We know nothing of any Material Beings, but their Natural Virtues, Powers, Operations, or sensible Qualities : But what that Substance is, which we call Matter, and is the Subject of all these different Powers and Qualities, we know not : Which occasioned that Old Famous Peripatetick Riddle, *Ælia Lælia Crispis, nec Mas, nec Fœmina, nec Androgyna, nec Casta, nec Meretrix, nec Pudica, sed omnia.*

Now in the same manner that we know what Matter is, we know what a Spirit is ; not what the pure naked Substance of a Spirit

rit is, but what its Virtues, Powers, Operations, and Qualities are; which are so essentially different from those of Matter, that we have reason to make an essential difference between their Substances also. We feel in our selves something which understands, reasons, and wills; which can act freely and spontaneously; which can chuse and refuse; and is the Subject of different Passions, of Love, and Hope, and Fear, and Desire, and Grief, and the like; which are of a very different Nature from all the Virtues and Qualities of Bodies, that we know of; and therefore must have a distinct and essentially different Subject also, which we call the Soul or Spirit.

Well, you'll say, this does seem to prove that there is a distinction between the Soul and the Body; for it is evident that our Hands and our Feet, and the other parts of our Bodies, don't think, but are directed and governed by a Superior Thinking Principle: That our Sight, and Hearing, and Smelling, and other Senses, are not free and spontaneous Faculties, but purely passive, which necessarily receive those external Impressions which are made on them, and affect us accordingly: But yet how does this prove, that this Thinking Principle is not Material, made of divisible parts, and consequently by Nature dissolvable and corruptible, as the rest of the Body is?

Now I confess, the Infinite Power of God, and the utmost Powers and Capacities of Nature, even of Material Nature, are such

such Secrets and Myſteries to us, that it is hard to pretend to ſtrict Demonſtration againſt either of them; to ſay, what God can't do, and what Matter is utterly incapable of receiving. But when Men come to take Sanctuary here, they have quitted all Reason and Philoſophy, and give up their Cauſe as deſperate. If Men will reaſon about theſe Matters, they muſt lay aſide ſuch Appeals on all Hands, and argue from their own Sensations, and the known Phœnomena of Nature. The Infidel can no more demonſtrate, that the Infinite Power of God cannot create an Immaterial Thinking Subſtance; than we can, that Infinite Power cannot make Thinking Matter: Nay, indeed the difference between theſe two is vaſtly great; for though I dare not pretend to ſay, what Infinite Power can or cannot do, yet according to all the known Principles of Philoſophy, there is no relation between Matter and Thought; nay, as far as we can judge, an utter Incapacity in Matter to think: But there is not any pretence of Reason againſt the poſſibility of an Immaterial Subſtance, unleſs a confident Aſſertion, That all Subſtance is Body, ſhall paſs for a Reason; and this muſt prove either a Corporeal God, or none. But when we ſeek for Natural Evidence, we muſt be contented with ſuch Evidence as Senſe, and Reason, and the Philoſophy of Nature affords us: And if all this proves the Soul to be Immaterial, we have all the Reason that can be had on our ſide, and none againſt us.

us. I shall not here enter into a large Dispute, but only give you some brief Intimations of things, which are discoursed more fully by Learned Men.

1. I observe, That Conscious Life, Sense, and Understanding, is not essential to Matter. This the *Epicureans* themselves own, That Life, and Sense, and Reason, is not originally in Matter, nor essential to it: And our very Senses tell us as much, That all the Matter we see about us is dead, senseless, stupid Matter: And what Pretence then can any Man have to say, that a Thinking, Reasoning, Understanding Being, is meer Matter, when there is no other Matter in the World that Thinks? There can be no other Pretence for this, but only, that there is no other Substance in the World but Matter: Whereas it is a much better Argument to prove that there are Substantial Beings, which are not Matter, when we know that there are such Virtues and Powers in Nature, as do not belong to any thing which we certainly know to be Matter.

2. It is very unreasonable to think, that Life, and Sense, and Understanding, should be in any Subject, to which they do not essentially belong: For they are not transient and mutable Accidents, but the most real and perfect Things in Nature. A Conscious Life is the first Perfection of Being; and a Living Understanding Nature is as much superior to Senseless Matter, as a Human Soul

is to a Clod of Earth. Now can we think that the greatest Perfections in a Created Nature, have not a Subject to which they essentially belong? Which makes the greatest Perfections in Nature the most perishing and mutable Things: For if there be no Subject or Nature, to which they essentially belong, they are mere perishing Accidents, which might never have been, and in time may never be again; though the World would be a despicable Thing without them, were there any Understanding Being to despise it. This only shews, how absurd it is in our Infidels, to make a Thinking, Reasoning, Understanding Being, to be no more than mere Matter, when there is no other Thinking and Reasoning Matter in the World: And yet it is infinitely absurd to conceive, that Life and Understanding, which are the greatest Perfections in Nature, should have no Nature of their own, but be mere perishing Accidents of a Nature, to which they do not essentially belong.

But 3. I observe further, That, if we judge of Things by the Natural Notions and Ideas of our own Minds (and I know no other way we have of judging), there is no Relation, nor necessary Connexion between Matter or the Affections of Matter, and Thinking. Those who join these, do it, as they make other Chimæra's, join incompatible Things together; like unskilful Painters or Poets, who do not take Nature for their Pattern; *Definit in piscem mulier formosa superne*. Does the Idea of Extensi-

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on, or Motion, of Heat or Cold, of Hard or Soft, or any other Corporeal Qualities; include Thinking or Reasoning in them? Or, on the other hand, does Thinking and Reasoning include Extension, or Local Motion, or any other Corporeal Qualities in it? Cannot we conceive these Things perfectly without each other, and as distinct from each other? Now though we should not conclude from hence, as a late Philosopher does, That what can be distinctly conceived without each other, are so perfectly distinct in their Natures, that they cannot meet in the same Subject: That, for Instance, because Extension and Thinking, may be distinctly conceived without each other, therefore what is Extended cannot Think, and what Thinks is not Extended: Yet thus much we conclude from it, as far as we can reason from Natural Notions, (which, it may be, was all the Philosopher meant by it), That there is no reasonable Pretence to unite such Properties, Virtues, and Powers, in the same Subject, as, in our Conceptions of them, have no relation to each other; especially when they are immediate Essential Properties, as Extension and Thinking are; which must make a general difference. And this is enough to shew, that our Infidels join Matter and Thinking together, contrary to all the Rules of Logick and Philosophy: And therefore when they talk of Thinking and Reasoning Matter, they are to be confuted with Neglect and Scorn. There are no Virtues or Qualities

lies belong to Body, but what include Extension in them, which is the most immediate and Essential Property of Matter : There is nothing that we know of, belongs to the Soul, but what includes Cogitation or Thinking in it ; but Extension and Thinking do not include each other ; and therefore we have Reason to conclude, that these Two belong to different Kinds of Beings, and cannot meet in the same Subject : For we have no other way of distinguishing the Kinds and Species of Things.

Thus I am sure the best and most Ancient Philosophers thought in this very Controversy. The *Pythagoreans* and *Platonists* made all Minds and Spirits, whatever had a Power of Thinking and Reasoning, to be Immaterial Beings. And *Aristotle* could not find Thought and Reason among his Four Elements, and therefore made Human Souls a Fifth Kind of Substance, which he called his *εντελέχεια*. And *Lucretius* himself, though a mere Atheist and Corporealist, yet would pass what Compliments he could upon the Soul, and distinguish it from ordinary and common Matter ; that it was *Flos Bacchi*, & *Spiritus unguenti suavis*, some finer distilled Spirits, than made common senseless Matter. But Degrees don't alter the Kind ; Matter is Matter still, though of a finer Mould ; and if Matter can't Think, it is impossible by all the Chymistry of Nature to extract Thinking

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and Reasoning Spirits out of it; for they are Matter still.

4. I observe, That all the Thoughts, Notions, and Ideas we have in our Minds, whatever their Objects be, whether Corporeal, or Incorporeal Things, are all Immaterial; and therefore the Soul, which is the Subject of them, must be Immaterial also. Has Thought any Substance or Matter, which, it may be vanishes as soon as it is thought? Is it extended, or is it divisible, as all the Qualities of Matter are? Were our Ideas and Notions, and Representations of Corporeal Things, which we have in our Minds, (and which Learned Men have vast Numbers of,) Material, what Mind would be able to comprehend them all? Where would there be Room to Paint them? What distinct Cells are there in the Mind, to lodge all the several Sciences in? Infinite Volumes of History, Mathematicks, and all other Arts? Now I believe it will puzzle the wisest Corporealist to tell us, how that which is Immaterial, can either be produced out of Matter, or lodged in Matter as its Subject: When all the Affections and Qualities of Bodies are Material, to know how a Material Soul can have Immaterial Ideas and Thoughts. For if once we allow the Effect to be of a different Kind and Species, and that a more perfect Species than the Cause, there is an end of all Reason and Philosophy.

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There might be many things more added of this Nature, not only to shew you, that a Material Soul is absolutely incapable of Thinking, but that if it were capable of Thinking, but was to receive all its Ideas and Notices from without, meerly from External Bodily Impressions; it is impossible it should ever form any Universal Notions and Ideas of Things; as Logick, and Metaphysicks furnish us with: For all Philosophers grant, that there are no Ideas and Notions, much less Universal Ideas, in Matter; and therefore no Material Impressions upon a Material Soul, which can have no Connate Ideas of its own, can convey such Ideas to it, no more than two Stones striking against each other, can make them both Rational and Intelligent Beings.

But there is one Argument for the Immateriality of the Soul, consider'd as an Intelligent and Thinking Being, which I cannot well escape, because I always thought it a very good one; though I shall but just name it, because it may be thought too Nice and Philosophical.

5. The Argument in short is this; That it must be a Monad, an Indivisible; Unextended, and therefore, an Immaterial Substance, which receives all the Impressions of Sense, and judges of them: The Reason of it is this; because we have but one Sensation, one Notion of

Idea of whatever we see, hear, or feel, or understand; and therefore it is some one Indivisible Thing in us, which perceives the Whole. Now if the Soul were Material, it must be confess'd that it is compounded of several Atoms, which are really distinct from each other, and must all then have Sense and Perception, if the Soul, which is compounded of them All, has.

Now at this rate, let any Man tell me, how we can see any one thing, suppose a House or Palace, without seeing Five hundred of them. For suppose this House or Palace strikes upon our Eyes, and conveys the Image of it to our Souls; if our Souls be Extended and Material, this Image of the Palace, which has Heighth, and Depth, and Length, and Breadth, must strike upon several parts of this Extended Soul, which are all distinct, percipient, sensible Atoms. Now if every one of these sensible percipient Atoms, which compound the Soul, perceive the whole, then you must see as many Palaces as there are Atoms which Compound your Soul. If each of these Atoms perceive only that part which strikes upon it self, how do they communicate with each other, and represent an entire Palace, when no one of them sees the whole? Material Atoms, however they may be united, have no natural Communication with each other; But Sense and Thought, Reason and Understanding, require one entire Monad and indivisible Principle; for nothing that is
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not perfectly and indivisibly one, which nothing is, but what is Immaterial without Extension or Parts, can have an entire comprehensive Notion of any one Thing.

6thly, If we allow that there is a God, who is an Eternal and Infinite Mind, and that this God made the World, and Created Matter; this is a Demonstration, that Mind and Reason does not belong to Matter; for Mind is before Matter, and the Creator of Matter, and therefore no Matter it self. Now if Eternal and Original Mind and Wisdom be the most pure Spirit, at the most Infinite Distance from Matter; then Mind and Wisdom essentially belong to a Spiritual Nature; and therefore when God Creates a Thinking, Reasoning, Understanding Being, he must Create a Spirit: For Eternal Original Mind, is a Spirit; and Mind and Wisdom cannot be communicated without communicating the Nature to which it belongs. If the First Eternal Creating Mind be a Spirit, there can be no doubt but that an Eternal Spirit would Create Spirits in his own Likeness, and that all Thinking and Reasoning Beings are such.

7thly, To put an end to this Argument, I shall only add, that the Liberty of Human Actions, that we can Advise and Deliberate, Chuse, or Refuse, Act, or not Act, as we please, has always been thought a very good Argument against the Materiality of the Soul; for Matter cannot move it self, but moves as it is moved; and therefore there can be no Principle of Liberty and Spontaneity in Matter.

But there is an obvious Objection against this way of Reasoning ; That this Argument proves too much , and therefore it proves nothing. For if whatever is Immaterial is Immortal, and whatever has a Principle of Conscious Life, Sensation, Reason, and Knowledge, is Immaterial ; unless we will deny, that Brute Creatures have any Sense and Perception, and Conscious Life , we must acknowledge the Souls of Brutes to be Immaterial, and consequently Immortal also.

But we know so little of the Souls of Brutes, that no man needs concern himself about this Objection. That there is a Spirit in a Beast, distinct from its Body, and separated from it by Death, we learn from *Solomon* ; *Who knoweth the Spirit of Man, that goeth upward, and the Spirit of the Beast, that goeth downward to the Earth ? Eccles. 3. 21.* And the real distinction between Body and Spirit in Beasts, most probably infers as real a Distinction in their Natures. And that the Spirit of Beasts going down to the Earth, signifies that it utterly perisheth, is more than I can prove.

The *Pythagoreans* and *Platonists* did agree, That mere Matter was not capable of Conscious Life and Sensation ; and therefore did assert, That the Souls of Brutes, which manifestly have Life and Sensation, and some faint Appearances of Reason and Knowledge, were Immaterial Spirits. And the Famous *French* Philosopher so far agrees with them, That , if they have Life and Sense, they

they are not mere Matter. And yet it seems much less absurd to me, to attribute Life and Sensation to meer Matter, as the *Epicureans* did, than to deny Life and Sensation to Beasts, who appear as much to live, and to perform all the Offices of Life and Sensation, as Men do. Now these Philosophers, who appropriated Life and Sensation to a Spiritual Nature, did not believe that the Souls of Brutes perished with their Bodies, but that they either passed into Aerial Bodies, or fell into a State of Insensibility, till they were united to some other Earthly Bodies; but that no Life did wholly perish, no more than the Parts of Matter do in their various Changes. And were I only to chuse as a Philosopher, I should much rather chuse this side of the Question, than subscribe to those who attribute all Life to meer Matter, and dissolve it with Matter too; because I had much rather the Souls of Beasts should be Immortal, than that my own Soul should be Mortal.

All that I intend by this, is only to shew you, how weak and unconcluding this Objection is; because the Principle whereon it is founded, *viz.* the Mortality of all Brutal Souls, is so precarious and uncertain. But setting aside all this, let us suppose that the Souls of Brutes are Immaterial, and yet Mortal; it does not hence follow that Human Souls, tho they are Immaterial are Mortal also.

Of the Immortality of the Soul,

That the Soul is Immaterial, proves no more, but that it cannot die as the Body does ; it has no Parts, no Composition, and therefore cannot be divided, or dissolved : And therefore that the Body dies, is no Proof that the Soul dies also ; and then there can be no positive Proof of the Mortality of the Soul.

But I never thought that the Immateriality of the Soul, alone considered, was a sufficient Proof of its Immortality : For tho' a Spirit cannot be divided or torn asunder, as a Body may, yet it may be annihilated, if God please ; or have such an absolute dependance on the Body, as to fall into perfect Insensibility, which is the loss of all Conscious Life, when it is separated from it. And therefore we must farther enquire, what Natural Evidence we have, that Human Souls are of such a Make and Constitution, that they can live in a State of Separation from these Earthly Bodies ; and that it is the Will of God that they should do so : And this will make a vast difference between Human Souls, and the Souls of Brutes, though they were both supposed to be alike Immaterial.

2dly, Having therefore laid this for the Foundation of our Argument, to prove that Human Souls are Immortal, *viz.* that they are Immaterial, which proves that they are distinct from the Body, and do not depend on the Body for their Subsistence, and cannot die as the Body does, and therefore not with the Body neither : In the next place,

place, let us consider the true Nature of Human Happiness ; which will furnish us with a more sensible Argument for the Immortality of the Soul. This has either not been taken notice of, or not so advantageously represented to this purpose ; and therefore I shall the more particularly consider it.

If we know what the Happiness of any Creature is, we may certainly know what its Nature is ; for Happiness results from Nature, and bears a just proportion to it. It is certain Happiness cannot rise higher than Nature, nor be more perfect than Nature is ; for that is to be Happier than our Natures are capable of, which is a Contradiction. A mixt Happiness, when our Pleasures are of very different kinds, proves a Compound Creature ; and the Highest and Noblest Pleasures are always seated in the most perfect Nature ; and the most perfect Nature has the most perfect Life, and is the superior and governing Principle.

Let us then consider what the Happiness of Man is ; and we all feel our selves capable of two very different sorts of Pleasures, which have no dependance on each other, for they may be parted ; I mean the Pleasures of the Body, and of the Mind. The Pleasures of the Body are the Pleasures of Eating and Drinking, and other Corporeal Delights, which wholly depend on the Body, Encrease, and Decay, and Die with it ; the Pleasures of the Mind, are the
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Pleasures of Wisdom and Knowledge, and Virtue, and Religion, which are immediately seated in the Mind, and have no relation to the Body, any otherwise than as the Soul Lives and Acts in the Body, and Directs and Governs it. Which of these are the Greatest and Noblest Pleasures; Which most become a Man, and are most Perfective of Human Nature; I need not tell any one, who has tried both. Nay, without trying, or with a very little trial of each, the General Opinion of Mankind will tell us this; or their Natural Passions rather than Opinions. We admire no Man for Eating and Drinking well, or for Enjoying all Bodily Pleasures to the full: This may create them Envy, but not Esteem. Whereas Learning, Wisdom, and Prudence, true Piety and Virtue, and all the Offices of Humanity, Charity, and Friendship, if they meet with no other Rewards in this World, have the Praise and Commendation of those who will not imitate them: Wise and Good Men are Loved and Honoured, as the Glory of Human Nature, as more Perfect and Excellent Creatures than other Men are, who cannot raise themselves above Flesh and Sense: Which shews what the Opinion of Mankind is, concerning the Perfection of Human Nature.

Nay, an Excess in Bodily Pleasures, as fond as most Men are of them, is universally Infamous; which proves that they are not our last and highest Happiness, where-

wherein there can be no Excess. Who was ever Reproached for being too Wise and Good? Who ever thought it possible to exceed in these things, or that it was Infamous to do so? Nay, who was ever Reproached for despising Bodily Pleasures, for great Abstinence and Continency, and almost an utter disregard of the Body? Not only Superstition is apt to Saint such Men, but the Wiser part of Mankind do as much Reverence such a perfect Conquest over the Body, as they despise and abhor the Slavery and Servitude of brutish Lusts. It would be impossible for a Soul, which is nothing but Body and Matter it self, thus to raise it self above the Body, and to contradict and subdue its Bodily Appetites and Inclinations. And were not Mankind Conscious to themselves of some Diviner Principle in them than Matter, and of some Diviner Pleasures, more Honourable and Becoming than the Pleasures of the Body, it is impossible they should so universally admire those Men who despise the Body and all its Delights. And yet thus it has been, not only among Christian Asceticks, but even among *Pagan* Philosophers themselves; not as a part of their *Pagan* Superstition, but for the Love of Wisdom, which gave them a true Contempt of Bodily Pleasures.

This might be enough to satisfy Men, who know little themselves, what the Pleasures of the Mind are, that certainly they must be more satisfactory and transporting than

Pleasures of Wisdom and Knowledge, and Virtue, and Religion, which are immediately seated in the Mind, and have no relation to the Body, any otherwise than as the Soul Lives and Acts in the Body, and Directs and Governs it. Which of these are the Greatest and Noblest Pleasures; Which most become a Man, and are most Perfective of Human Nature; I need not tell any one, who has tried both. Nay, without trying, or with a very little trial of each, the General Opinion of Mankind will tell us this; or their Natural Passions rather than Opinions. We admire no Man for Eating and Drinking well, or for Enjoying all Bodily Pleasures to the full: This may create them Envy, but not Esteem. Whereas Learning, Wisdom, and Prudence, true Piety and Virtue, and all the Offices of Humanity, Charity, and Friendship, if they meet with no other Rewards in this World, have the Praise and Commendation of those who will not imitate them: Wise and Good Men are Loved and Honoured, as the Glory of Human Nature, as more Perfect and Excellent Creatures than other Men are, who cannot raise themselves above Flesh and Sense: Which shews what the Opinion of Mankind is, concerning the Perfection of Human Nature.

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than all Bodily Pleasures are, and therefore the proper and genuine Pleasures of Human Nature: But we have many other unanswerable Arguments of this, which I shall briefly represent to you.

Whatever Bodily Pleasures are, they are but for a Moment, and please no longer than we enjoy them: The remembrance of Bodily Pleasures, unless it excites new Appetites, gives no new Pleasures to us. But Knowledge and Wisdom is always sweet to the Soul; and the remembrance of Virtuous Actions is always fresh and new, and therefore a more perpetual Spring of Joy.

Bodily Pleasures depend upon things without us, which are not in our Power, and therefore cannot always be had; but the Pleasures of the Mind are always at hand, and in our own keeping; our Thoughts are at Liberty; and though we cannot always do what we would, we may think of what we please, and entertain our Minds with the most delightful Contemplations. We have God and his Works, the whole Creation, the whole Compass of Heaven and Earth; all Nature and Providence; the various Revolutions of the World, and Wisdom of Governments; the Laws of Nature, of Nations, and particular Commonwealths; and which is more than all this, to us Christians, the certain Revelations of the Divine Will in Scripture. These are delightful Meditations, which are always in our Power; and though we cannot always

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ways do good when we will, yet the very Inclination and Desire to do Good, and the remembrance of the Good we have done, is always pleasant : And a Happiness in our own keeping, as it seems most natural, so it is what Wise Men, who always desire to be Happy, should prefer ; for he cannot always be Happy, who cannot always have that which he calls his Happiness.

In short, the difference between the Pleasures of the Mind and Body appear in this ; That a Mind which is quiet, and easy, and satisfied with its self, can bear all external Afflictions with Patience, and Comfort, and Hope, and Triumph ; but all the Pleasures of this Life are insipid , and tasteless, and troublesome, to a broken, distempered, guilty Mind : As the Wise Man tells us, *That the Spirit of a Man can bear his Infirmities ; but a wounded Spirit who can bear ?* And certainly those are the greatest Pleasures which not only teach us to despise the Pleasures of the Body, when there is a Competition between them, but can support us in the want of Bodily Pleasures, and under all external Sufferings.

Well, you'll say, what is the Consequence now of all this ? Suppose we grant , that the Pleasures of the Mind are much greater than Bodily Pleasures , the highest and noblest Pleasures of our Nature, which do most become a Man, and make him a more Excellent Creature than those of his own Kind, who are wholly sunk into Flesh and Sense ;

Sense ; how does this prove the Immortality of the Soul ? Now this , I confess, it does not prove by a direct and immediate Consequence, but yet it furnishes us with such Principles, from which this Consequence may be fairly deduced.

For, 1. This proves that Human Souls have a Happiness of their own, distinct from, and independent on the Body ; Now it is impossible the Soul should have a Happiness independent on the Body , without having a Principle of Life independent on the Body also : For the Happiness of all Creatures, results from the Principle of Life, and bears proportion to it: And therefore those Pleasures which do not result from the Body, nor depend on it, must result from a Principle of Life independent on the Body ; and if the Soul lives independently on the Body, it can live without it, and in a State of Separation from it: And that I think proves, that there is no reason to suspect that the Soul dies with the Body.

2. However, it is very manifest , that if the Soul has a distinct Happiness of its own, independent on the Body, it is capable of Living and being Happy out of the Body ; for those Pleasures which do not depend on the Body , it may enjoy out of it : And what possible Reason is there to imagine, that the Soul cannot live without this Body ; when it may be Happy without it ? As for Knowledge, Wisdom, and Virtue , which are the greatest Perfections, and the peculiar Glory and Happiness of Human Souls ;
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if our Souls can subsist without these Bodies, can we think that they should know less, or be less Wise and Virtuous, than they are in them? And if the Body may die, and the Soul live and be happy, is not this a Reason to believe that God, who is the Author of Nature, intended so too?

3. Especially if we consider, that this Rational, Intellectual, Spiritual Happiness, which is the proper and genuine Happiness of Human Souls, can never attain its just Perfection while we live in these Bodies. The Heathen Philosophers were very sensible of this, and made great Complaints of it; That the Soul was buried and stifled in the Body, and could not freely exert its Noble Powers and Faculties, but sunk into Sense, and was intoxicated with Bodily Pleasures. And the Scripture it self owns this, *That there is a Law in our Members warring against the Law of our Minds, and leading us into Captivity to that Law of Sin which is in our Members. That the Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these two are contrary to each other.* And if neither Scripture nor Philosophers had said any thing of this, our own Sense and Experience of our selves and the rest of Mankind, too evidently proves it.

What an impatient Thirst have we all after Knowledge; and how little is it that the Wisest Men know? The necessary Employments of Life, while we are bound to drudge, and make our Souls Slaves to support our Bodies, deprive the greatest part of Mankind

Of the Immortality of the Soul,

kind of all Opportunities of getting Wisdom and Knowledge. Some Great and Generous Souls inhabit weak and feeble Bodies; which cannot bear the Fatigue of Study and severe Thoughts. And if, as some Philosophers think, all Souls are equal, there are many Souls which have reason to complain of very dull and heavy Bodies, which cloud their Imaginations, and will not admit the bright and clear Ideas of Truth.

But setting aside all this; What a short and narrow Prospect of things have we, while we live in these Bodies? For though I am not of the Mind of those Philosophers, who think that there are no inbred or innate Notions and Ideas in the Soul; but that all the Knowledge we have, comes from without, from those Corporeal Impressions which are made on our Senses; which could no more teach Men Logick, and Metaphysics, and Mathematicks, than they could teach Beasts, who have the same Senses that we have, were not these Ideas connatural to Human Souls: But yet thus much I think is certain, that whatever Ideas we have latent in our Minds, we gain no actual Knowledge of them, but as they are awakened in us by external Impressions, Observations, and a Chain of Thoughts; which reaches so little a way, while our Souls are enclosed by our Bodily Senses, as must needs render our Knowledge very imperfect. Were our Souls set at liberty from these Bodies, to view the World with a Naked Eye, what Wonders would they discover, which are
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now concealed from us? We now see only this sensible World; and if we would discover the Curiosities of that, we are forced to borrow some Artificial and Mathematical Eyes: But we can see nothing of the Spiritual World, which is the largest and most Glorious Prospect.

But then as for true Virtue and Piety, where is it to be found, but among some few despised Men, who despise the World, and are despised by it? But this is not the present Enquiry, How many good Men there are; for if their number be small, this is the Fault of the Men, not of Human Nature: But these good Men that are, with what Conflicts and Difficulty do they conquer their Bodily Appetites and Inclinations, and how imperfect are their Attainments in Piety and Virtue, and consequently how imperfect is their Happiness? What difference can we easily conceive between the Love, Devotion, and Raptures of the most perfect Saints on Earth, and of unbodied Spirits? And as imperfect as their Piety, Devotion, and Virtue is, so imperfect is their Happiness.

This may be thought an Objection against the Maker of Mankind, to put Human Souls into such Bodies, wherein they cannot attain their compleat Happiness. Some Ancient Philosophers thought to solve this Difficulty by saying, That Human Souls lived in a former State, and were sent into these Bodies, partly as a Punishment of their former Sins; but yet to be in a State
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Of the Immortality of the Soul,

of Probation, to recover their lost Happiness. But the Holy Scripture gives us a better Account of it, *That God made Man upright, but he sought out unto himself many Inventions*: That our first Parents lost their Innocence and Paradise together, and propagated a Corrupt and Mortal Nature to their Posterity.

But though this be not the Original State of Mankind, as we may conclude it is not, since we cannot attain our compleat and perfect Happiness in it; yet since our Souls are capable of living out of these Bodies, and of being more compleatly and perfectly Happy in a separate State, than they are, or can be in these Bodies, it is a good Argument to believe that there is a Future State, wherein Devout and Pious Souls shall be more compleatly Happy.

4. And it is no small Inducement to this Belief, to observe what a gradual Progress the Soul makes towards Perfection, while it lives in this Body: An Inquisitive and Virtuous Soul improves daily in Knowledge and Virtue. Though the Body decays, and all Bodily Pleasures with it, Wisdom and Counsel, Piety and Devotion, a steady and inflexible Virtue, is the Glory of Age. Sometimes indeed the Infirmities of Age affect the Mind, destroy the Memory, wipe out all the sensible Marks and Characters of things; but this no more argues any decay of the Soul, than the Distractions of a Fever, or the sealing up of our Senses with Sleep: This can-

cannot be avoided, while the Soul is vitally united to this Body. But setting aside such Accidents as these, the Soul is continually improving it self. And can we think, that when it has attained the greatest Improvements and Perfections, that it can in this Body, it shall fall into Nothing? Does not this rather look like a State of Trial and Probation for a more perfect Life?

5. Especially if we will allow that there is a World of Spirits, a World of Invisible and Immortal Beings; which none but profest Atheists deny. For if there be such a State, is it not reasonable to think that such Divine Souls as have fitted and prepared themselves for the Conversation of unbodied Spirits, and have all the Qualifications requisite to that State of Life, and where alone they can attain the true Happiness of their Natures, and perfect those Beginnings of Wisdom and Virtue, which they made in this World: I say, is it not much more reasonable to think that they should be translated to the State and Conversation of Immortal Spirits; than with all their Attainments in Wisdom and Virtue, to perish in the Grave?

This is the first Natural and Moral Argument (for it is a mixture of both) for the Immortality of the Soul; taken from the Nature of Human Souls, That they are Immaterial, and therefore by Nature Incorruptible, and therefore Immortal, if God so pleases.

That this is the Will and Pleasure of God, That Human Souls should be Immortal, and live, though the Body dies, seems very evident from the Nature of Human Happiness, that the Soul has a Happiness of its own, distinct from, and independent on the Body; which proves a distinct Principle of Life too, which has no dependence on the Body, and therefore may subsist, and live, and act, when the Bodies dies. To be sure, a Soul, which has a distinct Happiness of its own, is capable of living, and being happy out of the Body: And we have reason to think it will be so; since the Soul cannot attain its just Perfection and Happiness in this Body: which makes it reasonable to conclude, that there is some other State, wherein it shall attain the utmost degrees of Perfection and Happiness it was made for: Especially when we observe, That Wise and Virtuous Souls are still pressing on to Perfection, and making greater and Diviner Improvements, as long as they live in these Bodies: And then it is hard to think that they should perish with their Bodies, and die, when they are most fit to live, as having attained the most perfect degrees of a Rational and Divine Life. Which makes it reasonable to conclude, That there is a World of Spirits, whither the Souls of Good Men shall be translated after Death, and perfect themselves in the Enjoyments of God, and of Holy and Devout Souls.

To conclude this Argument; this gives a reasonable Account, what it is that stifles the Sense of Immortality in so many Men; they are wholly immers'd in Flesh and Sense, know no other Happiness, but Bodily Pleasures, and therefore do not feel that they have any Souls distinct from their Bodies, or that can live and be happy without them: And if they have no other Life or Pleasures, but those of the Body, the Death of the Body must necessarily put an end to them. And therefore the most effectual way to revive the Natural Sense of Immortality in us, is to keep up the Distinction between Soul and Body, to adorn and cultivate our Minds with Knowledge, Piety, and Virtue; to relish those Divine Pleasures, which are the genuine and Natural Pleasures of Souls: And then we shall feel all that I have said; which will give it a Strength and Evidence beyond the mere Power of Reason and Discourse.

And it is no small Confirmation of all this, That the wiser and better Men are, the more they converse with their own Souls, and live upon Spiritual and Intellectual Pleasures, the more strong and vigorous Sense they have of their own Immortality: For they feel themselves to be something more Divine than Matter, and to have Pleasures which are Divine and Immortal.

And this is an abundant Answer to that Objection from the Mortality of Brutal Souls. For though we allow them to be

Immaterial, they have have no Natural Indications of Immortality; they have no Happiness or Pleasures, but what result from, and depend on their Bodies: And therefore however God disposes of them after Death, as far as we can judge, they are not capable of any Life or Sensation, when they are separated from this Body. But an Immaterial Soul, which cannot die as the Body does, and has a Principle of Life and Happiness independent on the Body, and superior to it, may live when the Body dies: And we have all the Reason in the World to believe, that this was the Design and Intention of its Wise Maker.

S E C T.

S E C T. III.

The Immortality of the Soul proved from the universal Consent of Mankind in this Belief.

2. **A** Nother Natural and Moral Argument for the Immortality of the Soul, is the universal Consent of Mankind in this Belief: which is such an Argument as no Man needs be ashamed of, because the Wisest Men and the greatest Philosophers have, in more Cases than one, frequently used it, and laid very great Strefs upon it. To explain and confirm this Argument, I shall do three things. First, shew you, That the Immortality of the Soul, and a Future State, has been the general Belief of Mankind. Secondly, That this general Consent of Mankind is the Voice of Nature. Thirdly, That the Voice of Nature is a Natural Proof of Immortality.

As for the first; When I say that the Immortality of the Soul, and a Future State, has been the general Belief of Mankind, I do not thereby mean, that there never was an Atheist or an Infidel in the World. Were this the Case, there would be no need to prove the Soul to be Immortal. But our own Age furnishes us with too many Examples, of those who do not believe another Life after this, or at least do profess not to believe it, and do all they

can to persuade themselves and others not to believe it. Such Men there were in *Tully's* Days; and yet that great Philosopher thought the Consent of Mankind in this Belief Universal enough to make it the Voice of Nature. Nor do I mean, that Men did so firmly assent to this Doctrine of Immortality, as to have no Doubts and Suspicions about it. But my only meaning is this, That this was the general persuasion of Mankind, which in all Ages prevailed in the World: which is sufficient to prove an Universal Consent. For some few Exceptions are no better Arguments against an Universal Consent, than some few Monsters and Prodigies are against the regular Course of Nature. As will appear if we compare these two together; which will shew us how natural the Belief, and how forced, violent, and artificial the Disbelief of Immortality is.

First then I observe, That this has been the Belief of all the Nations in the World, which we have any competent knowledge of. Thus *Tully* assures us of all the known Parts of the World in his Days. And though some late Travellers pretend to have discovered some People so Barbarous, that they seem to have no Notion of God, or Religion, or a Future State; yet others, who have lived longer in those parts, and made better Observations, affirm the contrary. And it is certain, the most Barbarous *Indians*, who might as soon be suspected
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of this, as any People in the World, are very far from it.

However, 2^{dly}, This is acknowledged on all Hands, That the Belief of the Soul's Immortality, is as Universal as the Belief of a God, or any Religious Worship. The very Idolatries of the *Pagan* World prove this beyond dispute; for their Country Gods were no other than dead Men and Women, Consecrated by the Superstition of the People, and Worshipped with Divine Honours and Religious Ceremonies. And those who made Gods of dead Men, and Prayed, and offered Sacrifices to them, and expected to be Blessed and Protected by them, must believe that they lived after Death; which they could not do without the general Belief of the Immortality of the Soul.

3^{dly}, I observe further, That the common People, who were no Philosophers, and never pretended to Reason about such Matters, did yet most firmly believe this. The Atheistick Philosophers could make very few Profelytes among them. Nature was too powerful for all their Sophistry; for Men felt something within them, which convinced them of their own Immortality, though they could not Reason or Dispute about it. Which shews, that it is most Natural to Mankind to believe a Future State, but requires great Art and Industry to be an Infidel. Which makes it reasonable to think, that if ever there were such a People in the World, as never heard of God
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or another Life, it would be very easy to teach them both. For unprejudiced Nature will easily recover the Impressions of Religion, if it find a Wise Instructor.

4thly, I observe further, That there was no Sect of the Philosophers, except the *Epicureans*, that denied the Immortality of the Soul; and they also denied a God, and a Providence; such a God as is the Wise and Powerful Maker and Governor of the World. There was some difference among the other Philosophers about the Nature of a Future State; but they all agreed in this, That the Soul did live after Death. So that we have not only the Consent of the Multitude in this Belief, but of all the Wisest Men in the World, who examined the Reasons and Probabilities of Things, and understood the Sense and Inclination of Nature. And none but a profess'd Atheist can think the Authority of *Epicurus* and his School, sufficient to balance all the other Sects of Philosophers.

5thly, It will add no small Strength to this Argument, to consider, That the better Men were, the more firmly they believed a Future State. Piety and Virtue, even in the Heathen World, raised Men into the more certain Expectations of a Happy Life hereafter; as is evident from *Socrates*, *Plato*, and *Tully*. And this *Tully* thought a good Argument of the Sense of Nature; *Specimen Naturæ capi debet ex optimâ quâque Naturâ*. It is most reasonable to learn what Nature is, from the most perfect Pattern
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of Nature. Will you draw a Picture of Human Nature, from *Nero* and *Caligula*, and such degenerate Monsters, who retain nothing of a Man but the external Figure; or from the great Examples of Wisdom, Prudence, Fortitude, Justice, Temperance, and all other Virtues? The first only shews the Corruption and Degeneracy of Human Nature; but in the other we see the Beauties and Perfections of it; and therefore from them also we may best learn what the Belief and Hopes of Nature are. I am very confident, there cannot one Instance be given, from the beginning of the World to this day, of any one truly Virtuous Man who did not believe another Life; and the more firmly believe it, the more Virtuous he was. Though *Socrates*, as he affected to do in all other Matters, spake doubtfully of a Future State, yet no Man can reasonably question whether he did heartily believe it, when he ventured to Die for his Faith; for which he could expect no Reward from God, but in another World. And though Wise and Virtuous Men, by the mere Light of Reason and Philosophy, could not attain such a full Persuasion as excluded all Doubt, because their Arguments had not a demonstrative Certainty; yet the strong Sense and Impressions of Nature, and the high Probabilities of Reason, confirmed and strengthened by those Natural Hopes and Expectations of a Reward, created such a firm Belief in them, as prevailed over all their Doubts and Jealousies. And this is
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sufficient to my present Argument. For though this be not a Demonstrative, yet it is the Highest Moral Evidence we can have. This I think it certainly proves, That Infidelity is not owing to Nature, but to some unnatural Biass and Inclination; when not only untaught and unpolished Nature, but the most perfect, the most refined, the best improved and cultivated Nature, instructs Men in the Belief of a God, and of another World. And if this be true, then the Infidelity of those who have corrupted their Natures, and are so sunk into Flesh and Sense, as to stifle all Natural Impressions; and to Hope, and Fear, and Understand, just as Brutes do, whose Happiness alone they affect and imitate; is no Objection against the general Consent of Mankind in this Belief. Nay, 'tis a mighty Argument how strong the Sense of Nature is, That so many Thousands, who by their Wicked Lives have made it their Interest and Choice that there should be no other Life, yet are not able to deliver themselves from these Fears, but still believe and tremble, as Devils and Damn'd Spirits do.

2dly, The Universal Consent of Mankind in the Belief of the Immortality of the Soul, is nothing less than the Voice and Sense of Nature. For it is unaccountable how all Mankind should agree in this Belief, unless the same Nature, which is common to them all, teach this to them all. It is certain all Mankind, all the

the Nations of the World, never met together in a General Council to agree this Matter, Whether the Soul be Immortal, or not: And therefore this Belief is not Matter of Compact and Agreement. And if it had been so, it had been a very Venerable Authority; unless we can think that all Mankind could agree to cheat themselves and all their Posterity, with such false and groundless Hopes.

Now setting aside this, I can think but of two possible Reasons for such a general Consent. First, the Sense of Nature improved or awakened by Reason and Discourse. For the same Nature has the same Natural Impressions, and therefore will teach or incline them all to believe the same thing. Or, *2dly*, That this is owing to an Universal Tradition, from the beginning of the World, which in all Ages had been handed down from Father to Son. But the Supposition of this, which we are willing to own, will do the Infidel no Service, nor us any Harm.

For, 1. Such an Universal Tradition, must suppose that all Mankind descended from the same Common Stock; as the History of *Moses* assures us they did: That *Adam* was the Father of us all: And that gives some Authority to the Truth of the *Mosaical* History. For if all Mankind had not the same Original, how should one and the same Tradition be propagated all over the World; especially as to those Nations which for many Ages never Conver-

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sed with any other part of the World ; and therefore could not know what the Opinion of the rest of Mankind was concerning the Immortality of the Soul , unless they had carried that Tradition with them into those remote Countries , when they first parted ?

And 2^{dly} , If this were a Traditional Doctrine from the beginning of the World, That the Soul was Immortal, there is great Reason to believe it ; for then it must be the Belief of our first Parents, who taught this Doctrine to their Children ; and that is Proof enough that it is owing either to Nature or to Revelation : For the first Man could not have it by Tradition : For if neither Nature taught this, nor God revealed it, how came our first Parents to instruct their Posterity in it ; and that with such Care, that the Tradition should never be lost ? And yet,

3^{dly}, It is impossible to imagine, That, were not this Doctrine of the Immortality of the Soul founded in the Sense of Nature, it should have been so universally preserved in all the Dispersions of Mankind, through so many successive Generations. There is no doubt that many Thousand Traditions since the beginning of the World, and the Dispersion of Mankind, have been utterly lost ; and had not Nature secured this Tradition, it would have been as easily lost as any. For if we may guess at other Ages by our own, there have always been enow in the World, who would have

have been very glad to lose it. Nay, besides this, when Mankind have lost the very Memory of any such Tradition, and therefore such an Ancient Tradition, if there were any such, has lost its Authority; how come all Men still to agree in it, and to believe it so firmly, as never to part with it, if it were not truly the Sense of Nature?

*A Digression concerning Connate Ideas,
or Inbred Knowledge.*

BUT this is the great Difficulty, What the Voice and Sense of Nature is; which, if it signify any thing, must signify some Natural and Inbred Knowledge; which is exploded as a ridiculous Conceit by some great and profound Philosophers of our Age; who will allow no Innate Knowledge, but assert the Soul to be a *Rasa Tabula*, White Paper; whereon nothing is Written, but is capable of any Impressions, and must receive all from without: That nothing is in the Understanding, but what enters by the Senses; which is the Old Atheistick Hypothesis, which banishes Original Mind and Wisdom out of the World, makes Mind younger than Matter, later than the making of the World, and therefore not the Maker of it. I should

should not trouble my self at this time with professed Atheists ; but when Men who profess to believe a God and another World, advance such Principles as tend to overturn, or at least very much weaken the Belief of both, it is fitting upon such an Occasion, to consider what they have to say. And I shall Reason upon their own Principles, upon the Supposition that there is a God, who is the Maker of the World.

1. Then, If we allow that there is a God, and that he made the World, as *Mr. Lock* does, this is Demonstration,

1. That Knowledge is before the Things that are known, and is the Maker of them : For if God made the World, he knew what he would make, before he made it ; and therefore the Ideas of all things were Originally in the Divine Mind, before any thing was made.

2dly, Hence it follows, that Ideal Knowledge is essential to a Mind ; it is found no where Originally but in the Eternal Mind ; and it is essential to the very Notion and Idea of a Mind : For what is a Mind, without the Images and Ideas of Things ? Which is a good Argument that created Minds, as far as they partake of the Eternal Mind, have the Natural Ideas of things interwoven in their Frame and Constitution, if I may so speak. For a Mind is a Mind, whether created or uncreated : And if created Minds are made
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after the Pattern of the Divine Mind, (and there is no other Pattern for Minds) Natural Ideas must be as essential to created Minds, as they are to the uncreated Mind; for there is no Notion of a Mind without them. Of which more presently.

3^{dly}, This proves that all Truths, and all true Ideas, are Eternal: They may be seen, and known, and discovered anew; but cannot be made: They always were in the Divine Mind, and cannot be otherwise than they always were. And therefore our Improvement in true Knowledge, does not consist in framing and making new Ideas of Things, but in finding out the old ones; for Truth is no more to be made, than God.

4^{thly}, I shall observe but this one thing more, That Ideas are not in the Things whose Ideas they are, but in the Mind that conceives and apprehends them; for Mind is the Original Seat of Ideas: And this proves that no Ideas can come into the Mind from without, because they are not without, though they may be excited, and rais'd, and brought into view, by external Impressions. But if the Work of the Mind be not to make New Truths, and New Ideas, but to discover Old ones; these Old Truths, which are not in the Things without, must be originally in the Mind it self; or else all the tumblings and joggings in the World will never find them there.

2dly, To confirm this, Let us consider the Nature of Human Souls, as Rational and Intelligent Beings.

1. And in the first place I suppose all who believe the Mosaical History of the Creation, will allow, that the first Man is the most perfect Pattern and Exemplar of Human Nature, in its Natural State: For the First Man was immediately made by God, and made such a Creature as God intended Man to be; for he was to propagate the same Nature, which God had given him, to his Posterity.

Now we all know that *Adam* was created with the Natural Ideas and Knowledge of Things, and had all his Knowledge from within, not from without: He knew what every thing was at the first sight, and what its Natural Powers and Properties were; which could not be from External Impressions, in which way at best nothing can be known without long Observation, and many Experiments, and a Train of Reasonings; and therefore must be from Connate or Inbred Ideas, which were then bright and sparkling in his Mind. He could Speak as soon as he was made; and if he had an Inbred Natural Knowledge of Words, he must have an Inbred Knowledge of Things, which are signified by Words. For a Mind must conceive and have formed Notions and Ideas of Things, before it can Speak.

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Now indeed it does not hence follow, that every Child must Speak, and have the actual Exercise of its Reason as soon as it is born, because *Adam* was created in the perfect and actual Exercise of these Powers; for *Adam* was not created a Child, but a Man, and therefore created in a Manly State of Knowledge, with those clear and bright Ideas of Truth, which become the Vigor and Maturity of Human Understandings. But it does hence follow, That the Soul of Man, in its Original Constitution, and in the most perfect State of its Nature, is not a *Rasa Tabula*, without any Notions or Ideas of Truth imprinted on it; but that it has its most natural and perfect Knowledge from within, from contemplating its own Notions and Ideas of Truth. Nay, it hence follows, That if *Adam's* Soul had these Natural Impressions and Characters on it, which were the Principles of all Rational Knowledge; all Human Souls have so too, or else they have not the same Nature that *Adam's* Soul had: For a Soul with the Natural Ideas of Things, and a Soul without any such Natural Ideas, are not of the same Kind and Species of Souls. And if *Adam* was to beget in his own Likeness, the Souls as well as Bodies of his Children must have the same Natural Characters and Impressions on them. And that it must be so, will appear, if we consider,

Of the Immortality of the Soul,

2dly, What a Rational Soul, and an Intelligent Principle is. Mr. *Lock* will allow the Soul to be a Rational Intelligent Principle; and then undertakes to prove, how a Rational Soul, which has a Natural Principle of Understanding, may form its own Notions, without any Natural and Connate Ideas. But now it seems necessary to me, first to enquire what this Conceiving, Thinking, Rational Principle is; and whether there can be a Rational Nature, without the Principles of Reason Innate to it. Now I can no more understand how a Soul, which has no Rational Ideas, should have any Principle of Reason or Thought, and therefore should ever actually think; than I can, how that which has no Natural Heat, should ever warm or burn. For the Principle and the Act are of the same kind; and that which can think, must have some Natural Thoughts or Ideas which can be brought into Act, which are the Natural Seeds and Principles of Thinking.

I do desire to know what the Sentient Faculty is; whether there must not be Sense in the Soul, to make it capable of the external Impressions of Pain or Pleasure; And by the same Reason there must be Knowledge in the Soul, to make it capable of knowing external Objects. There is no Thought in the World, but only in Minds; and therefore all the Things of the World can never put a Thought into us, but can only raise it: That if we have

no Thoughts within to be brought into Act, we can never have any, no more than the Stones of the Street. If no Thoughts can come into us from without, we must find them all within; and what is within, belongs to our Nature, and has always been there, though we did no sooner find it.

Life is nothing else but Conscious Perception, either Knowledge or Sense; and then I would know how a living Nature can be without Natural Knowledge. For if all Knowledge must come from without, Life it self must do so, if Knowledge be Life. Life is an Internal Principle of Perception, which can never be without the Internal Seeds and Principles of Knowledge or Sense.

I would desire to know, why external Objects do not form the same Notions and Ideas in the Minds of Brutes, which they do in Men; for they have Sense and Perception, and external Objects make the same Impressions upon them. And if the Soul of Man have no more Innate Knowledge than the Soul of a Beast, but all Notions and Ideas come from without, and the Beast receives the same Impressions from without, that Men do; why should not the same Impressions convey the same Notions to Souls equally void of all Natural Ideas?

Whoever observes the Workings of his own Mind, finds that all Notions and Ideas come by Reflection; that is, by turning

our Eyes and Thoughts inward upon our selves. But why should we consult our own Minds, if there be no Characters of Truth, no Ideas of Things to be found there? If our Notions and Ideas came from without, they would be as immediately printed upon the Mind, as the Objects of Sense are; the Soul would be wholly passive in Knowledge, as it is in Sense; and all Mens Notions must be as exactly alike as their Sensations are. Whereas we know, that Truth is not discover'd without difficult and laborious Searches: Men turn over their Minds, and examine all the Ideas that they find there, till they hit on such a Train of Thoughts, as like a Clue leads them into those private and secret Recesses where such Ideas are to be found: Which is the Reason why Men differ so much in their Notions of Things; that some Men are wholly ignorant of the most useful Truths; others see but a little part of them; others have distinct and clear Notions, which they assent to without any doubt.

And therefore no Man truly understands any thing, nor is easy and satisfied with any Notions which he reads or hears, till he feels them in his own Mind: And the most perfect and satisfactory Knowledge we have is Intuition; when the Mind sees Truth bright and clear, as the Eye sees Light and Colours; Sees it, I say, in it self, not newly put in there, but sees it to be Old and Eternal Truth. Now if to know and to understand, be to see and to
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feel Truth, and to see and to feel it in our Minds, not as we see new Fictions, and the Imagery of Fancy, which we know to be our own Creatures; but to see and know them to be old and necessary Truths, which we only see, but do not make to be Truths; then it is certain these Notions and Ideas must be connate, and inbred, and interwoven in the very Frame and Contexture, if I may so speak, of a Rational Soul.

I shall add but one thing more; Whether these Men will allow our Passions to be Innate? Such as Love and Hatred, Hope and Fear, Desire and Aversion. These Passions are the internal Sense of the Soul; and I suppose they will grant external Objects cannot create Sensation, where there is no inward Innate Principle of Sense; for that is to create Life by external Impressions; And it is certain these internal Passions are not immediately raised by external Objects, but by our own Imaginations and Opinions of Things. And now let any Man judge, whether it be reasonable to think that God has implanted in us Natural Passions, which have Good and Evil for their Objects, but has implanted no Natural Ideas in us of Good and Evil. We may, I think, as reasonably suppose, that God has made Eyes, but made no Light; that when there is a Natural Proportion between the Passion and the Object, and a Natural Relation and Connexion between them, one should be the Work of Nature but not the other. H 4 But

Human
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standing,
Ch. 2. p. 5.

But the better to understand, and to confirm this, Let us now briefly examine Mr. Lock's Arguments against all Innate Ideas. And the first, and I think the only general Argument he has against them, is, *That all Children and Idiots have not the least Apprehension or Thought of them (Innate Ideas.)* As for Idiots he might have spared them, because he will hardly allow them *Human Souls*. But the Sum of his Argument is this: *That to imprint any thing on the Mind, is to make it perceived; if therefore Children and Idiots have Souls, have Minds, with those Impressions upon them, they must unavoidably perceive them, and necessarily know and assent to these Truths; which since they do not, it is evident there are no such Impressions.*

I should not have expected such an Argument as this, from a Man who pretends to be so intimately acquainted with Human Understanding: For there is nothing more notoriously false, than *that whatever is imprinted in the Mind, is actually perceived.* How many things are there in every Man's Mind, which he does not *actually perceive*; that is, which he does not always actually think of? For nothing is actually perceived, but what is actually in the Thoughts; and no Man can think of more than one Thing at a time; and therefore, it seems, has but one thing in his Mind at a time. Are there no Impressions on the Mind, when we are in sound undisturbed Sleep, and perceive nothing? Has that Man no Impressions

pressions on his Mind, who was once admirably skill'd in all parts of Knowledge and Learning, but either by means of some accidental Distemper, or of Old Age, has lost all the Notes and Images of Things, and perceives no more than a Child?

Mr. *Lock* seems to have been aware of this Objection: for it is so obvious, that no Thinking Man can miss it: And therefore in what follows, he changes this Affirmative Proposition, That whatever is imprinted on the Mind, is perceived, into this Negative one, *That no Proposition can be said to be in the Mind, which it never yet knew, which it was never yet Conscious of.* But these are two very different things; and his altering the State of the Question, without seeming to alter it, has some Art, but no Plain-dealing in it.

The first question between us, is, Whether any Notion or Idea can be in the Mind, which the Mind does not actually perceive. That this may be, is plain in Fact; for no Man actually perceives any thing, but what he actually thinks of; yet every Man, every Day he lives, has a Thousand Things in his Mind, which he does not actually think of, and so many Ideas he has in his Mind, which he does not perceive. And if at any time we can have Ideas in our Mind, which we do not actually perceive; it can never be a good Argument, that any Ideas are not in our Minds, because we do not perceive them.

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But the second State of the Question is, Whether we can say, that any Ideas are in our Minds, which we did never perceive? I ask, Why not, if they may be there and not be perceiv'd? Why may not a Child have such Ideas as he never did perceive, as well as a Man have Ideas which he has no actual Perception of? What difference is there between a Child who never had a Perception of his Ideas, and a Man who once had such Perception, but by Sicknefs or Old Age has now utterly lost all Perception of them? Has this Old Man, who was once an admirable Scholar, no Ideas left in his Mind? Is his Soul become a *Rasa Tabula* again? If not, why may not a Child have Ideas which it never perceiv'd yet, as well as a Man have Ideas which he has lost the Perception of? If there may be Ideas in the Mind without Perception, they may as well be there before they are perceiv'd, as after their Perception is lost.

I suppose Mr. *Lock* will grant, that such a Learned Man, who loses his Understanding by Sicknefs or Age, as soon as he is delivered from this Body, will recover all his Notions or Ideas again in the next World with Advantage; which proves that his Soul was not stripp'd of its Ideas when it lost the Perception of them, no more than a Man is when he falls asleep.

But I would gladly know, what his Opinion is about the Souls of Infants, who die in a State of Infancy. They, as he says,

says, brought no Ideas into this World with them, and did not live long enough here to get any; do they then go without all Notions and Ideas into the other World, as perfect Infants as they came into this? Are there then Infant Spirits too? Spirits stripp'd of Body, which must learn to think and to form Ideas of Things? Or do the Souls of Infants, as soon as they are disentangled from these Bodies, exercise their Rational Powers, with the liberty and freedom of unbodied Spirits? This it is certain they can never do, unless they carry some Ideas into the next World with them: And this they cannot do, except they brought them into this World with them, for they learnt nothing here; and yet an Infant Spirit is somewhat harder to conceive, than Innate Ideas.

I should have expected from so great a Philosopher, that he would have considered the Soul in its State of Union to an Earthly Body; if he believes the Soul to be an Immaterial Spirit, and not meer Thinking Matter, (for he does not seem thoroughly resolv'd as to this Point): But if the Soul and Body are two distinct Beings, it is evident that the Vital Union of the Soul to Matter, must confine its Operations to Bodily Instruments; and then its Native Powers may lye conceal'd, or exert themselves by weak and slow degrees, as the Body will enable them to act; and therefore we must not conclude that there is nothing in the Soul, but what appears through the Body.

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The Vital Union of the Soul to the Body, consists in this ; That in this State of Union it cannot act without the Body, nor separately from it. This is plain with respect to Sense ; for will any Man say, that the Soul of a Blind Man has no seeing Faculty, or of a Deaf Man has no hearing Faculty ; and yet he cannot see nor hear without Eyes and Ears ; and if he were born Blind and Deaf, can have no Imagination of Light and Sounds ? And thus it is as to the Intellectual Powers ; the Quickness of Perception , the Strength of Memory, and the Vigor of Fancy, the Exercise of Reason and Judgment , increase and decay with Men's Age, and alter with the different Temperature of the Brain, the Fineness of Spirits , the Configuration of the Organs , and the Constitution of the whole Body ; which make Men as much differ from themselves in Health and Sickness, as if they were not the same Persons : And yet it is evident , that the Change is not in the Soul, but in the Body ; but the Soul cannot exercise its Powers without the Body, nor move otherwise than the Body will move : Which gives a reasonable Account of Men's different Abilities , and different Apprehensions of Things, and how they come for so long a time not to perceive those Ideas and Characters imprinted on their Minds ; though we should allow them to be as much Innate, as the Sense of Seeing and Hearing is.

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But Mr. *Lock* objects, That if there are Ideas in the Mind, which are not, and never were, perceived; all that can be meant by such Ideas being in the Mind, is only this, That the Mind is capable of knowing them. *And if the Capacity of knowing, be the Impression contended for, all the Truths a Man ever comes to know, will by this Account be every one of them Innate.* P. 5.

As for the Capacity of knowing, I have already observ'd, that it is impossible to conceive what this Capacity should be, without Innate Ideas. We are indeed at a great loss when we talk of Faculties and Powers, which belong to the Essences of Things which we know nothing of: But yet we must conceive the Capacity and the Faculty of Knowing, to be distinct from those Ideas which are known, as we always distinguish between the Faculty and the Object. And Mr. *Lock's* Argument does not prove, that Ideas which are not actually known and perceiv'd, can be nothing else but a Capacity of knowing; because, as I have already prov'd, there may be, and always are, Ideas actually in the Mind without being perceived; as all those Ideas are, which at any time we don't think of; as when we are asleep, or employed about some particular Ideas, without attending to any other Notions; or have lost the actual Perceptions of our Ideas by Sickness or Age. Now if Mr. *Lock* will in these Cases distinguish between the Capacity of Knowing, and the Ideas; he may
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do so also, if he pleases, with respect to Innate Ideas. And this he must do, or must say, That no Man has any Ideas at any time in his Mind, but what he actually thinks of; which is so absurd, that I'm sure he will not say it. And this I suppose will satisfy him, that there may be Innate Ideas, and yet all Knowledge not Innate: For if we distinguish the Capacity and the Ideas, the Capacity of knowing may extend both to Innate and to Acquir'd Ideas.

But the great difficulty of all is, What are Innate Ideas, and how to distinguish them from Acquired Knowledge. Mr. Lock tells us, *That 'tis usually answered, That all Men know and assent to them, when they come to the Use of Reason; and this is sufficient to prove them Innate.* Now I grant that this is too loosely worded, if any Men use to word it so: And yet it may be true, for any thing he has said against it. For all his Arguments are founded in very great Mistakes of the Nature and Use of Innate Ideas. He supposes, that these Innate Ideas must be first known, and must be known by their own Light, without being taught, without any Labour or Search of the Mind, without the Use of Reason, Experience, or Observation, or any External Notices to bring them into View; and therefore must be as perfectly known to Children, to Idiots, to Savages, as to the Wisest Men; nay, much better, because they have no Prejudices or Prepossessions to tincture and discolour their Minds. Such Innate Notions

ons as these, I grant we have none, and I never thought that we had; nor do I believe, did ever any Man of Sense think so; and therefore Mr. *Lock* has no Adversary here. I do believe that most of the Certain and Useful Notions we have, are Innate; and yet I doubt not but our Actual Knowledge is Acquired, and possibly much in the same way that Mr. *Lock* represents it: For I suppose he does not think, that either he himself, or any body else, did at first form their Notions of Things, in such an Artificial Manner as he has described. But then this Acquired Knowledge, as far as it relates to Innate Ideas, is not forming and making Notions, but finding them: They were in the Mind before, though not seen and discover'd; but by Reasoning, Experience, and Observation, and by a diligent Search of our Minds, we bring them into view; and then we can discover by what Train of Thoughts, and by what External Notices we found them. And this Mr. *Lock* mistakes for making Ideas; and thinks it a sufficient Confutation of their being Innate, if he can shew by what Means we may come to know them: Whereas those who assert Innate Ideas, may allow of much the same Methods for the discovery of them, as he does to make them. And therefore if he would have carried his Point, he was concern'd to prove, that if there be Innate Ideas, they must be known by their own Light, without Study, Reasoning, Observation,

vation, or any external Notices ; and that if the Mind had no Innate Ideas, yet it could furnish it self with such Ideas by the Method he has prescrib'd. Both which he takes for granted, without one Word of Proof ; though he knows we deny them both.

This is Matter of greater Consequence, than Persons unacquainted with the Secret would apprehend ; and therefore I shall state it as plainly as possibly I can ; and shew what I mean by Innate Ideas, and for what Reasons I believe them to be Innate.

Now I confess I am of Opinion, that the Mind is so far from being a *Rasa Tabula*, that it is plentifully furnished with all Ideas of Truth, which are the Seeds and Principles of all the Knowledge we have, or ever shall have ; that we cannot form any one true Notion, but what is founded in some Connate Ideas.

But that which I shall insist on at present, is this, That all Eternal Verities, which have a necessary and immutable Truth, whether they be first Principles and Maxims of Reason, or abstracted and intelligible Ideas of some real Things, or the necessary and unavoidable Conclusions of Reason, are Innate : And my Reasons for it are these.

1. That these Eternal Truths were never made, and therefore not made by the Mind.
2. That these universal Maxims, and abstracted

tracted Ideas, have no other Existence, but in a Mind. 3. That if they were not Originally in the Mind, they can never be imprinted on the Mind from without.

1. As for the first, I suppose no Man will say, that the Mind can make an Eternal Truth; for what is Eternal can't be made; and therefore the Mind can only see and find out Eternal Truths; and when it has found them out, sees that they are no Fictions of its own, but that they are Eternal, that they always were true, and always will be so, before the Mind knew them, and though there were no created Mind to see them. So that all Men are sensible, that they do not make such Notions, as always were, and always will be true; and yet in these consists the Certainty of our Knowledge, and that universal Consent which is among Mankind; both which would be impossible, had Men the making of their own Notions. No Man could be certain that he form'd his Notions right, because there would be no certain Marks and Criteria of Truth: and it is not probable, were this the Case, that two Men would form their Notions in all things alike to one another. We all know such Truths as soon as we see them, as the Eye knows Light and Colours; we know them only by seeing them, and by having a clear and distinct Perception of them, which satisfies us that they are so, and cannot be

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otherwise : And all Men who see them, see them the same ; which is the only Universal Consent we urge, to prove any thing Natural or Innate. Not that all Men see and know them, much less Idiots, and Children, and Savages ; but that all Men, who do see them, have the same Conceptions of them, and agree in their Truth and Certainty ; nay, that all Men, to whom they are fairly proposed, if their Minds be not prepossessed, must see and own them for Eternal Truths. All Eternal Truths then had a Being, before our Minds did see or discover them : And I will not dispute with Mr. *Lock* about the number of them ; for we know not their Number, and never shall in this World. But whatever the Mind sees, when it does discover it, to have an Eternal and Necessary Truth ; as, not only some few Maxims of Reason, as that it is impossible that any thing should be and not be at the same time ; that if you add Equals to Equals, they will be still equal, and the like : But all the Demonstrations of Mathematicks, and all the Powers of Numbers, and all abstracted Ideas, which we see, contain the possible Ideas of things, and always were, and always will be true and real Ideas of something possible to be, whether we see, or know them, or not ; in a word, all those Ideas and Notions, which as soon as we see them, by what means soever we discover'd them, we see to have a Necessary and
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Eternal Truth; it is demonstrable that such Truths were not made, but only found out by the Mind. For it is a pretty odd Power of the Mind to make an Idea or Notion, which, as soon as it has made it, it must acknowledge to be Eternal, and therefore never made.

2dly, Since then there are Eternal unmade Ideas, they must subsist somewhere: Now we all know, that Ideas and Notions can subsist only in a Mind, no more than Knowledge can. There is no Idea in the whole World, but either in the Eternal, or in Created Minds. That there are Eternal Truths, is a good Argument that there is an Eternal Mind; for no Truths can be Eternal, which had no Eternal Being; and they can have no Eternal Being, but in an Eternal Mind. But all that I intend at present, is only this; That if there be no Ideas, but only in a Mind, we can find these Ideas only in our Minds; and if they are to be found there, and no where else, they must be Innate. Such Eternal Ideas cannot be made, but only seen, and they can be seen only where they are, and they can be no where but in a Mind; and therefore at least all these Eternal Ideas, which always were, and always will be true, must be originally in the Mind, and must be found there, whenever they are found, because they are no where else.

See Dr.
Cudworth's
Intelle-
ctual Sy-
stem, Ch. 4.
p. 733, &c.

This is such plain self-evident Reason, as, whether it will satisfy Men or not, I am sure can never be answered : But yet I appeal, as Mr. *Lock* often does, to all Thinking Men, who observe the Actings of their own Minds, whether they make, or find their Notions and Ideas. This may be thought very hard to discover ; but I may appeal as well as he, and let every Thinking Man judge which side has the fairest Indications. As for Mr. *Lock's* way of forming Ideas, I shall consider it presently ; but every Man finds that he contemplates Truth in his own Mind, without any regard to Material or Sensible Images ; That he searches for Truth in his own Mind, and never feels it, or never has a clear Perception of it, till he sees the bright Ideas of it there : That by long thinking, Truth discovers it self of a sudden, without any Artificial Train of Thoughts to lead us to it : We may often observe that a sudden Chance-Thought, as we may call it, which had no visible Cause, no Dependence or Connexion on any thing else, opens a new surprizing Scene, and vast Treasure of Knowledge, which we had no Intimations of before : Nay, many times, when all that can be said to us cannot imprint that Notion and Idea on our Minds which the Speaker intends, a Chance-Thought explains it all ; and when we have got the Notion, we understand his Words, but could not learn the Notion from his Words. And to observe but one thing

thing more, the Notions and Ideas of Things which we see in our Minds, are much more perfect, and have more exact Truth in them, than there is in the Things whose Ideas there are, as they exist without us; which is impossible to be, were our Ideas only a Copy of Nature, and not an Original, or at least not a Copy of a more perfect Original than Nature is. This is true of all abstracted Ideas; we have more perfect and exact Notions of Virtue and Vice, than ever we saw practised in the World; the Idea of a Line, of a Superficies, of a Triangle, of a Square, a Circle, are much more exact than any thing is in Nature; and all the Demonstrations relating to these Matters, are true only of the Ideas, which are therefore the only Objects of Science. And let any Man, who puts all these things together, tell me, whether this looks most like making, or finding Ideas. Nay, when we know that the Divine Mind is the Archetypal Image of the World, by which all things were made, is it not reasonable to think, that created Minds, which were made to know and to contemplate God's Works, should be furnish'd with Natural Connate Ideas to know them by? For it seems as impossible to me to know a World, without the Ideas of Things, which are to be known, as it is to make a World, without having the Ideas of such Creatures as are to be made. It is certain we know nothing in this World which we ne-

ver saw before, without some Marks and Characters to know it by; and how then should we know every thing that we do know, without any internal Notices and Ideas of Things? Knowledge is an internal Principle, and an internal Principle of Knowledge must have some internal Marks and Characters of Things to be known.

3dly, For in the next place, unless these Ideas were Innate, we could never have them; they could never enter into our Minds, if they were not born with us. The contrary to this, Mr. *Lock* undertakes to demonstrate throughout his Book; and accounts this the great Strength of his Cause, That there is no reason to have recourse to Innate Ideas, because he can

Book 2. *shew whence the Understanding may get all the*
 Ch. I. p. 37 *Ideas it has, and by what ways and degrees they may come into the Mind; for which he appeals to every Man's own Observation and Experience.*

It is not consistent with my present Design, particularly to examine so large a Book. And I believe what I have already said, is sufficient to prove, that Experience and Observation cannot determine this Point against Innate Ideas: For all that Observation can prove, is only this, That our Knowledge increases gradually, and that the external Impressions, which are made on us by external Objects, are helps to us in understanding the Natures and Ideas of Things; and that we have no

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Knowledge of any Ideas, which we never had any Hints or Intimations of from without: But our Observation and Experience, that is, what we feel within us, cannot prove, whether the Mind, upon these external Notices, finds these Ideas in it self, or forms them anew; for which way soever it be, the Workings of our Minds, either in framing Ideas, or in finding and searching them out, must be so near the same, that our Experience can't certainly distinguish them; though, as I observ'd above, the fairest Indications are on the Side of Natural and Innate Ideas.

But what is it that Mr. *Lock* would prove by Experience and Observation? That all the Ideas we have, are made by the Mind in that very way which he has described? I also appeal to all Mankind, whether his Observation be not false. If this be the plain and known Method, in which Men and Children form their Ideas, I wonder he was at the Trouble to write a great Book about it; when every Child who has any Ideas, must know how he came by them, if he made his own Ideas. And if Men and Children formed their Ideas Mr. *Lock's* way, all Mankind knew this way from the beginning, and Mr. *Lock* has made no new Discoveries: And yet I believe both He and his Friends think that he has ranged his Ideas, and found out a more Artificial Way of framing them, than was commonly known: And that is a most certain Demonstration, That Man-

kind did not make their Ideas this way ; for if they had, they must certainly have known it. And this seems to me a very good Argument against making Ideas at all ; because if they were made, all Mankind would know how they were made ; and it would admit of no Dispute, Whether they were Innate, or Made.

Mr. *Lock* indeed has in many Instances, with great Art and Truth , analysed our Ideas, and resolved them into such Principles and Causes, as shew their Correspondence with the Natures of Things , and what Natural Indications there are , not sufficient to make, but sufficient to excite such Ideas in us, if they be in the Mind : Which may confirm us that our Ideas are true, or may correct them if they be not. But what Mr. *Lock* objects against Innate Ideas , That Children and Savages , who were never instructed in such Matters, are ignorant of them , which they could not be , were these Ideas Innate ; the same I object against his making Ideas : How plain soever he may imagine his way to be , Children and Savages cannot make them, without being taught ; though their Senses do as truly represent external Objects to them, as the Senses of the most Learned and Thinking Men : Which proves that Ideas do not enter in at the Eyes or Fingers ends ; and that the Mind has no immediate Power upon external Impressions, of making its Ideas, no more than of seeing them, without Instruction.

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This, I suppose, Mr. *Lock* will not pretend, That our Ideas enter in from without : For he knows very well, that there are no Ideas out of a Mind ; and that the external Impressions which are made from without , which can be nothing else but Motion and Figure, have nothing in them like those Ideas which are raised in our Minds : But then he thinks , that a Knowing and Reasoning Faculty , without any Connate Ideas , can form its own Ideas from such external Impressions, though they can convey no Ideas into the Mind, because they have none.

Now besides what I have already discoursed of this Matter, I must observe, That no Faculty makes its Object, but only perceives it; and then the *Knowing Faculty* must not make its Ideas, but only see and know them. A Knowing Faculty supposes that there are Ideas to be known ; as a Seeing Faculty supposes that there is Light and Colours to be seen ; and if these Ideas cannot come from without, and the Mind can't make them, the Mind can contemplate only such Ideas as it finds in it self, and which some external Impressions do not make, but only bring into view.

I think Mr. *Lock* will allow it as credible and intelligible, that we should know by Innate Ideas , as that all our Sensations should be Innate Phantasms : And yet this he must allow, according to his own Principles ; for he grants, that such *Secondary Qualities* , as he calls them, as *Light* and

and Colours, and Sounds, and Heat, and Cold, Sweet and Bitter, &c. are no real Qualities in the Things without us, but only a Power to operate in a peculiar manner on any of our Senses. Now if there be no such Qualities as Light, or Colour, or Sounds, Heat or Cold, &c. without us, then these Ideas of Light and Colours must be Innate to the Visive Faculty, and the Ideas of all other Qualities must be Innate to our other Senses; for if they be not without us, they must be within, for we have very real and sensible Ideas of them. There is nothing in the Things without us, like those Ideas we have of Light and Colours, and [other sensible Qualities, and therefore they cannot Paint those Ideas and Phantasms on our Minds; the most they can do, is, by the wonderful and unaccountable Order of Nature, by some certain kind of Motions, to raise such sensible Ideas in us, of Light and Colours, &c. which they could not raise in the Soul, if they were not in it. It is the Soul only that sees, and hears, and feels, as well as understands; and as Sense is, and can be nothing else, but Innate Sensible Ideas put into Act by external Impressions; so Understanding is nothing else but the Perception of its Innate Ideas, excited also, and brought into view, by external Objects. This represents the Soul, as a true Microcosm, or Intellectual Image of the World, impress'd with all those Marks and Signatures, which are not actual Knowledge, but a

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Capacity of knowing, because they are capable of being brought into act.

Plato called Knowledge *Reminiscence*; for being sensible that the Soul could not get its Ideas meerly from external Impressions, he supposed that it had an actual knowledge of them in a former State, and by degrees recovered that Knowledge again in this State, as Men recollect such Matters as they had forgot. And to bring those Ideas into Act, which were originally imprinted on the Mind, but not known before, is not unlike to *Plato's* Reminiscence; for it is a discovery and recollection of such Ideas as were in the Mind, but not actually perceived. It is certain, all those Ancient Philosophers, who believed *Præ-existence*, who were both the greatest Numbers, and the wisest Men, whether *Jews* or *Heathens*, could not believe that the Soul came into the World stript of all Ideas: Nor did any Philosophers of Old teach this, but those, who made the whole World, and the Souls of Men, nothing but Matter; and then there could be no higher Principle of Knowledge, than external Impressions. Mr. *Lock* will not own that all Knowledge is owing to external Impressions, but requires a Knowing Intelligent Principle to form its Ideas; but such a Knowing Principle, as has no Innate Ideas, or Seeds of Knowledge: And let this be either Spirit or Matter, if it have nothing within, it must have it from without. And thus all the Objections against the
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the Old Atheistick Hypothesis, are chargeable upon him ; though I will not charge them upon him, because he disowns those Atheistick Principles, for the sake of which this Hypothesis was originally invented, and without which, it is worth nothing, and serves no end. And I am afraid our Modern Atheists will own and magnify his Hypothesis ; and whether he will or no, make use of his Hypothesis, or as much of it as they please, to confute those Principles of Religion and Virtue which he owns. For after all, there is not a more formidable Objection against Religion, than to teach, That Mankind is made without any Connate Natural Impressions and Ideas of a God, and of Good and Evil : For if all the Knowledge we have of God, and of Good and Evil, be made by our selves, Atheists will easily conclude, that it is only the Effect of Education, and Superstitious Fears ; and satisfy themselves, that they can make other Notions, more for the Ease and Security of Life. This is certain, no Man who believes that the Ideas of God, and of Good and Evil, were originally impress'd on our Minds when they were first made, can doubt whether there be a God, or an essential difference between Good and Evil. Those who believe these Notions were made, and not born with us, are more at liberty to question their Truth. And the general Reason why Men are so zealous against these Ideas being Innate, is to deliver themselves from
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the necessity of believing any thing of God or Religion.

This may be thought a very long Digression, and very improper for common Readers: And I grant it is so; and those who are not accustomed to such Philosophical Speculations, may easily pass it by; but it was necessary to make good my present Argument against such Pretences. For if the Soul of Man has no Inbred Knowledge, it is in vain to talk of the Light, and Voice, and Sense of Nature; if it has, then the Universal Consent of Mankind can be reasonably attributed to no other Cause; and then the Immortality of the Soul must be the Voice and Sense of Nature. There have been indeed a great many Wicked and Absurd Practices that have prevailed in the World; such as Polytheism and Idolatry, and the Idle and Fabulous Stories concerning the different States of Good and Bad Men in the next Life. But these are manifest Corruptions of our Natural Notions of God, and Religion, and another Life: And therefore when all the World, excepting the *Jews*, were Idolaters, yet they did not agree in the Gods they worshipp'd, nor in the Rites and Ceremonies of their Worship, nor in their Accounts of the other World: And therefore such corrupt Doctrines and Practices cannot pretend to such an Universal Consent,

sent, as the Being of a God, and a Future State ; and therefore cannot pretend neither, to be the Voice of Nature.

3^{dly}, And now I need add but a very few Words, to prove that the Voice of Nature is a Natural Proof of Immortality. For if Nature teaches the Immortality of the Soul, that is certainly a Natural Proof. And if we believe that God made us, that he is the Author of our Nature, and of all Natural Impressions and Notions, this gives great Strength to this Argument : For we cannot believe, that God, who is Eternal Truth, would deceive us, by any such Natural Impression, into the Belief of our Immortality, had he made us Mortal. I'm sure this ought to be a very perswasive Argument to those who talk so much and so highly of Natural Reason : For if they will act agreeably with themselves, they must believe and disbelieve, chuse and refuse with Nature. To believe against Nature, is to put off Nature ; and when they cease to reason and believe as Men, it is time to leave disputing with them, for we have no common Principles to reason on.

S E C T. IV.

The Immortality of the Soul prov'd, from the Natural Desires of Immortality, and the Justice of the Divine Providence.

3. **A**Nother Natural and Moral Argument for the Immortality of the Soul, is that Desire of Immortality, which Nature hath implanted in all Mankind. I shall first consider the Matter of Fact. And 2^{dly}, The Force of the Argument.

As for the first, There seems to be no great Difficulty to prove, That all Men naturally desire to live for ever. Let every Man consult his own Inclinations, and try whether it be so, or not. To love Life and Being, is as Natural as to love our selves: For Self-love is nothing else but the Love of our own Being and Happiness. And if we must always love Life, we must always desire to live. And therefore if Self-love and Self-preservation be Natural, the Desire of Immortality must be so too.

But besides this, *Tully* thinks it a great Argument of this Natural Desire of Immortality, That Men, especially those of the greatest and bravest Minds, are so much concern'd to propagate their Names
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and Memory to Posterity; some by Children, others by lasting Monuments of their Wit and Learning; others by Costly and Magnificent Buildings; others by Great and Memorable Actions, which may Eternize their Fame: Which, he tells us, is the great Spring of all those Brave and Generous Actions, for which Men can expect no Reward, but Fame and Glory after Death: And is very positive in it, That no Man ever Sacrificed his Life for his Countrey, but upon such Hopes as these. Now can any Man imagine, that he, who desires his Name should live after Death, does not more naturally and passionately desire that he himself may do so? The desire of perpetuating our Memory, is only the Effect of the desire of Immortality; and a very sorry Immortality this is, when that which is remembred with Praise and Glory, is nothing it self. If Nature has made us Mortal, how should it imprint in us such a vain and fruitless desire to counterfeit an Immortality, which is nothing to us? For what matter is it, how soon we are forgot, if we are nothing our selves? What does a good or a bad Report signify, when we neither feel the Glory nor the Shame of it?

I grant, That as Natural as this Desire of Immortality is, some Men may as passionately desire, against the Desire of Nature, to fall into Nothing. For the Original Desire of Nature, is not meerly to be, but to be happy: So that if any Man has
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so liv'd, as to lose the Hopes of Immortal Happiness, and to expect nothing but Eternal Misery, if he be Immortal; it is no Wonder that he should rather chuse not to be, than to be Miserable for ever. For thus it is with respect to this present Life: We know Life is sweet, and *it is a pleasant thing for the Eye to behold the Sun*: but yet Men may fall under such insupportable Misfortunes, as to make them hate Life, and court the King of Terrors; nay, force themselves upon him, when they are weary of his Delays. And yet the Love of Life is very Natural, though some Miserable People may be impatient of it.

These very Men, who are afraid of living after Death, lest they should be miserable after Death too, would be very glad to live always in this World; nay, would be glad to live after Death too, and infinitely prefer it before Not Being, could you assure them that they should be happy, nay, that they should not be extremely miserable. Which shows what the Inclinations of Nature are; that it is not Immortality they despise, either in this World or in the next, but they are afraid of a miserable Eternity. Which I take to be the true Reason of the greater Increase of Infidelity in a Christian Nation, than ever there was in the Pagan World: Because the Gospel of Christ threatens Wicked Men with such endless and unconceivable Miseries, as force them, in their own defence,

fence, obstinately to reject the most Demonstrative Proofs of another Life.

If you say, 'Tis true, all Mankind do desire to be Immortal, but then the Natural Desire of Immortality, is to be Immortal without dying; to live Immortal Lives in this World; which seems very evident from the Natural Fear and Aversion to dying, which is as universal as the Desire of Immortality; and therefore this cannot prove that the Desire of Immortal Life after Death, is Natural; for this is not the first Original Desire of Human Nature: Or however such Desires can no more prove that we shall be Immortal after Death, than our Natural Aversion to dying, proves we shall never dye.

In Answer to this, I grant, First, That the first and most Natural Desire of Immortality, is to be Immortal without dying; for this was the Original State of Human Nature: And it is no wonder that our Natural Desires answer to our Natural State. Man was made for Immortality; if not to live always in this World, yet never to dye. Death was the Punishment of Sin; *by Man Sin enter'd into the World, and Death by Sin.* And therefore we can have no Original, Immediate Notion of Dying, or of Living after Death: For neither Death, nor a Life after Death, is the Original State of Nature: Death is the Punishment of Sin, and *Eternal Life is the Gift of God, through Jesus Christ our Lord.* This is that which has obscur'd our Natural
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Evidences for Immortality: We have a Natural Belief and Persuasion of our own Immortality, and a Natural Desire to be Immortal; but then we see that all Men dye, and by the Experience of all the rest of the World, we know that we our selves must dye: And this is the difficulty, how to reconcile this Natural Belief and Desire of Immortality, with the Certainty of Dying. This made the Common People, who never consider'd this Objection, but attended only to the Voice of Nature, to the Natural Inbred Persuasion and Desire of Immortality, more firmly to believe a Future State, than many of their Philosophers did; who were very sensible that Death was a great Objection against the Natural Belief of Immortality; and yet they wanted some more direct and positive Proof of a Life after Death, than mere Nature could give them. And this abated the Natural Evidence of another Life, and reduc'd the Matter to some high Moral Probabilities: This being the wisest thing they could do in such a Case, to believe, and hope, and reason on Nature's side: Especially since this Natural Belief, and Natural Desire of Immortality, was too powerful to be conquer'd by the Certainty of Dying: That though all Men certainly knew that they must dye, yet they still believ'd and hoped to live after Death. Which is a good Argument, that Death, in its self consider'd, is no Natural Proof against the Soul's Immortality; though

the Natural Belief and Desire of Immortality, is a strong Natural Evidence for it.

2dly, Therefore I observe further, That though Immortality without Dying, is the Original Desire, as it is the Original State of Human Nature, yet the Natural Desire of Immortality is not confin'd to any one State of Life: But the adequate Object of this Desire, is to Live, and to be Happy for ever. To live always in this World, is not the Natural Desire of Immortality, but to live always. Wise and good Men are easily weand from this World; are very well contented, nay, many times are very desirous to get out of it: And no Man will say, that God disappoints our Natural Desires and Hopes, if he make us Immortal in another World, though we die here. For no man will say, we are not Immortal, because we dye, if our Souls live for ever in another State. Now if the Natural Belief and Desire of Immortality, is not confin'd to this World, Death is no Argument against either. Though Men may be very fond of this Life, and very unwilling to leave a World they know, for an unknown State; yet a Life after Death, gratifies our Natural Desire of Immortality: And therefore the generality of Men still believe and desire Immortal Life, though they know they must certainly die; which could not be, had the Natural Notion of Immortality been an Immortal Life in this World. This is sufficient

cient to shew, that thus in Fact it is;
That all Men naturally desire to live for
ever.

2dly, Let us now consider the Force of
this Argument; how far these Natural De-
sires of Immortality, prove that we are
by Nature Immortal. For is there any
thing in the World more extravagant than
some Men's Desires are; And is this an
Argument, that we shall have whatever
we Desire; because we fondly and passio-
nately, and it may be, very unreasonably
desire it? And therefore to explain the
Force of this Argument, I shall observe
Two Things. 1st. That all Natural Passi-
ons and Appetites are immediately implant-
ed in our Nature by God. And 2dly, That
all Natural Passions have their Natural Ob-
jects.

As for the First, It is certain, as I have
already shewn at large, That our Passions
and Appetites are the Life and Sense of
the Soul, without which it would be Dead
and Stupid, without any Principle of Vi-
tal Sensation. For what is Life, without
Fear, and Love, and Hope, and Desire,
and such like Passions, whereby we feel
all things else, and feel our Selves? Now
whatever Fancies men may have about
our Notions and Ideas, that they may come
into our Minds from without, and be
form'd by external Impressions; yet no
Man will be so absurd as to say, That ex-
ternal Objects can put a Principle of Life
into us; and then they can create no new

Passions in us, which are essential to our Natures, and must be the Work of that God who made us.

And therefore, 2^{dly}, Every Natural Desire must have its Natural Object, to answer that Desire; or else the Desire was made in vain; which is a Reproach to our Wise Maker, if he have laid a necessity on us, of desiring that which is not in Nature, and therefore cannot be had. We may as well suppose, that God has made Eyes without Light, or Ears without Sounds, as that he has implanted any Desires in us, which he hath made nothing to answer. There is no one Example can be given of this in any kind whatsoever: For should any Man be so extravagant, as to desire to fly in the Air, to walk upon the Sea, and the like; you would not call these the Desires of Nature, because our Natures are not fitted for them: But all the Desires which are founded in Nature, have their Natural Objects. And can we then think, that the most natural and most necessary Desire of all, has nothing to answer it? That Nature should teach us above all things to desire Immortality, which is not to be had? Especially when it is the most Noble and Generous Desire of Human Nature; that which most of all becomes a Reasonable Creature to desire; nay, that which is the governing Principle of all our Actions, and must give Laws to all our other Passions, Desires, and Appetites. What a strange Creature has God made Man,

Man, if he deceive him in the most Fundamental and most Universal Principle of Action ; which makes his whole Life nothing else, but one continued Cheat and Imposture ?

No, you'll say, God do's not deceive Men, but they deceive themselves ; and change the Natural Love of Life, and the Principle of Self-Preservation, into a Natural Desire of Immortality ; and then hastily conclude, that they are Immortal, because they desire to be so : Whereas this is nothing else but the Principle of Self-Preservation, which is implanted in Brute Creatures, as well as Man, who by Nature are afraid of every thing that may hurt them, and have a natural Sagacity to preserve their own Lives. Now had these Creatures a Principle of Reason and Understanding, this Natural Care and Instinct to preserve themselves, would turn into a Desire never to Die ; that is, into a Desire of Immortality. For a knowing and reasonable Creature, who has a Natural Principle of Self-love, and Self-preservation, must desire never to Die, which is the necessary effect of loving Life. And this is the only difference between Men and Brutes ; the Principle of self-preservation is the same in both ; but this admir'd Reason deceives Men into the vain Hopes and Desires of Immortality, which Brutes never think of. This is the most plausible thing that can be said, to weaken this Evidence of the Natural Desires of Immortality ;

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lity ; That they are no more than the Natural Principle of Self-preservation , which is in Brute Creatures themselves ; and therefore it no more proves Men to be Immortal, than it does Brutes. I have mention'd this the rather, because 'tis the best, and the only reasonable thing they have to say : And a plain Answer to it will give great Evidence and Authority to this Argument. For,

1st, Will any Man say, That there is no difference between a Principle of Self-Preservation, or a Desire to preserve this Life as long as we can ; and a positive express Desire to live for ever ? Had Man no Notion of Immortality , cou'd any Creature that has Sense, be without the Principle of Self-Preservation ? I appeal to these Men, who believe or hope that there is no Life after this, Whether they do not with the geeater Reason desire to preserve this Life as long as they can ? Which proves, That to desire to live as long as we can in this World, and to desire to live for ever, are two very Different Desires , because they may be parted.

2^{dly}, 'Tis very evident that a Principle of Self-preservation relates only to that present State in which we are: For the Natural Desire of Self-preservation, is to preserve our selves, what we are. And this proves that it is a very distinct Principle from the Desire of Immortality, in those who know that they must certainly die,

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that they cannot continue always what they are, but hope for and desire an Immortal Life in some other unknown State. Those who do most firmly believe, and most passionately desire another Life, yet do apparently distinguish these two Principles. In ordinary Cases, though they desire Immortality, which they know cannot be had in this World, yet they take all the care they can to preserve this Mortal Life: The Natural Law and Instinct of Self-preservation lays this Obligation upon them, and they Religiously observe it. But then when they are call'd on to Sacrifice this present Life, for the Sake of God and their most Holy Faith, the Hope and Desire of Immortality conquers this Natural Principle of Self-preservation, and they willingly and chearfully resign this Mortal and Perishing Life, to live for ever: Which evidently proves, that the Desire of Immortality is not meerly the Natural Love of Life, and the Natural Principle of Self-preservation; for they are two distinct Desires, when they are not parted; and they may be, and often are parted, both in bad and good Men. Atheists and Infidels, who believe no Life after this, have yet this Principle of Self-preservation, and will live as long as they can in this World; and good Men renounce this Principle of Self-preservation, of preserving this Mortal Life, for the Desire and certain Hopes of Immortal Life. And,

3^{dly}, That Self-Love and Self-Preservation do naturally lead all reasonable Creatures to the Desire of Immortality, I think a very good Argument to prove that all reasonable Creatures are Immortal; unless the very Frame and Constitution of their Natures does necessarily and unavoidably cheat them into fond and foolish Hopes. No Man will deny, that Self-Love and Self-Preservation are necessary and unavoidable Principles; and if there be a necessary Connexion between these Principles in all reasonable Creatures, which is not in Brutes, who have no Understanding, it is as necessary and unavoidable for reasonable Creatures to desire Immortality, as to love themselves and their own Being: And greater Natural Necessity than this there cannot be. And why should God impose a necessity of desiring Immortality upon all reasonable Creatures, if they shall never have it? Certainly no Creature, if it be wisely made, ought to have any Natural Appetite and Inclination to a higher degree of Happiness, than its Nature is capable of. And therefore, if the Desire of Immortality be natural and unavoidable to a reasonable Creature, who loves himself and his own Being, it is a good Natural Reason to believe, that God has made all reasonable Creatures for Immortality.

4^{thly}, The last Moral Argument I shall mention for a Future State, relates to the Justice of the Divine Providence: But this
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I have explain'd so largely upon another Occasion, that I shall but just mention it here.

*A Pract.
Discourse
of a Future
Judgment.*

The Sum of the Argument is this; That we have the Natural Notions of the differences between Good and Evil, and of their different Deserts; that Good Men deserve to be Rewarded, and the Wicked to be Punished: That we have as Natural a Belief of a Providence, as we have of a God, that made the World; for the Maker of the World must be the Sovereign Lord of it: That this God is a Just and Righteous Judge, *who will render to every Man according to his Works*: That though there are many remarkable Demonstrations of the Wisdom and Justice of God in this World, yet Justice is not so equally administered here, as to answer those Natural Notions we have of the Justice of the Divine Government: For many Good Men, who deserve very well of the World, many times suffer very severely, even for the sake of that Good they do, and for which they deserve a Reward; and very Bad Men flourish and prosper in their Wickedness, are Crowned with Success and Triumph, seldom meet with any great Misfortunes while they live, and die in Peace. That unless there be another Life after this, many Good Men will miss of a Reward, and many Bad Men escape Punishment; all things will seem to happen by chance, and Virtue and Vice must take their Fortune in this World just at it happens:

pens: Which confounds all our Natural Notions of Good and Evil, and of the Justice of God; and yet all Mankind have a Natural Sense of a good and just Providence, which Governs the World. Good Men, though they are great Sufferers, yet are full of great Hopes; nay, have the more joyful and transporting Hopes of a Reward, the more they suffer, and when they never expect that their Sufferings either can, or will be recompenc'd in this World: And Bad Men are tormented with guilty Fears, though their Power be formidable to all the World besides; though there be no visible Judge to call them to an Account, yet their own Consciences make them tremble, and they daily expect some invisible Vengeance to pursue them; especially the least approach of Death puts them into Agonies and Fears, and they go into the other World Self-condemn'd, expecting to find there the just Recompence of all the Mischiefs they have done here. If all this be Dream and Fancy, 'tis a strange Fairy Land and Enchanted World we live in; we have not one true Notion of any thing; either these Principles, which we find stick most close to us, are all false, or we know not how to draw one true Conclusion from them; Nature and our most Natural Notions and Ideas are as meer Riddles, Mysteries, and Contradictions, as these Men pretend all Revelation to be.

Thus

Thus I have shewn you, what Natural and Moral Proofs we have of the Immortality of the Soul, and a Future State: And now I shall briefly sum up the Evidence, and see what it amounts to. And if we have all the Evidence that Reason and Nature can possibly give us in such a Cause, we have all the Natural Evidence that any Wise Considering Man can expect.

Let any reasonable Man then consider, what Evidence he would expect from meer Nature, of the Immortality of the Soul. Now it is certain, this Evidence must be from within, not from without; we must find it in our selves, not in the visible Creation: For the external Frame and Constitution of the World cannot prove Human Souls to be Immortal, as it proves the Being of a God, who made it. If Nature then can discover the Immortality of the Soul, it must be our own Nature; and if we must learn our own Immortality by reflecting upon our selves, there can be no other way of doing this, but by considering what the Nature of the Soul is, or what its Natural Notions, Ideas, and Passions are.

As for the 1st, I have shewn you by all the fair Probabilities that Reason and Philosophy can furnish us with, That the Soul is by Nature Immortal, and therefore cannot die with the Body, but must survive in a separate State; for it is an Immaterial Being, perfectly distinct from the Body, and inde-

independent on it. For as far as we can judge, all that peculiarly belongs to the Soul, such as Conscious Life, Sense, and Understanding, is not essential to Matter: There is no other Thinking, Living, Reasoning Matter in the World; and therefore there can be no Reason to say, that the Soul, which is a Thinking, Understanding, Reasoning Being, is meer Matter. And if Life, Sense, and Understanding, be not essential to Matter, as it is certain they are not, because all Matter has not Life, Sense, and Understanding, it is very unreasonable to think they should be in any Subject to which they do not essentially belong; for they are not transient mutable Accidents, but the most real essential Things in Nature: And yet if there be no Subject or Nature, to which they essentially belong, they are mere perishing Accidents, which might never have been, and may never be again.

Besides this, there is no Natural Connexion between Matter, and the Affections of Matter, and Thinking; nay, as I have shewn you, there is a Natural Incapacity in Matter to think: For all Thoughts and Ideas are Immaterial, and Immaterial Thoughts and Ideas can never be lodg'd in Matter. Now, though I will not say, that these are demonstrative Arguments of the Immaterial and Spiritual Nature of the Soul, because we can't pretend to such a perfect Knowledge of the Nature, either of Body or Spirit, as will amount to a Demonstration; yet I will say, that the most visible Advantage

rage is on that side ; that these are better Natural Arguments to prove the Soul to be a Spirit, than any that can be produc'd to prove it to be mere Matter : And if it be a Spirit, it may live when the Body dies.

Nay, we have several Moral Arguments to prove that the Soul can subsist and be happy in a State of Separation from the Body : For the Soul has a Happiness proper and peculiar to it self, such as the Pleasures of Wisdom, and Knowledge, and Virtue, and Religion, which are immediately seated in the Mind, and have no relation to the Body, any otherwise than as the Soul lives and acts in the Body, and governs all its Motions : And yet these are the greatest and Divinest Pleasures, and these the Soul is capable of in a separate State. And if it have a Happiness independent on the Body, it must have a Principle of Life independent on the Body also. And yet our Souls never attain their just Perfection of this Intellectual and Spiritual Happiness, while they live in these Bodies, but make a gradual Progress toward Perfection ; which is a good Argument that this Life is only a State of Trial and Probation for a more perfect Life. For can we think, that when the Soul has arriv'd to the greatest Improvements it can make in this Body, it shall immediately fall into nothing ? These are very sensible Arguments for the Immortality of the Soul ; and if they prove no more, yet certainly they prove thus much, That the Soul cannot die as the Body does, but may live and
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be happy in a separate State. And this alone is enough to confound the Philosophy, and to destroy the unnatural Hopes and vain Secularity of Infidels.

But the next Argument, I think, carries this a little higher, That all Mankind have a Natural Sense and Persuasion of their own Immortality. For it is not easy to conceive, were Human Souls Mortal, how it should come to pass that all Men should agree in this Belief, That their Souls are Immortal. But when we have so many Arguments to prove that our Souls are Immortal, the Universal Consent of Mankind in this Belief is a very good Argument to prove it to be the Voice and Sense of Nature: For it is reasonable to think, that if the Soul be Immortal, it should have some Natural Sense of its own Immortality.

Especially, if to this we add that universal Desire of Immortality, which confirms the universal Belief of it. That these Desires are universal, proves that they are Natural; and the Desires of Nature never rise above it self. And therefore a Mortal Nature cannot naturally desire Immortality: Nor can that Nature be Mortal, which has a Natural Sense and Desire of Immortality. These Natural Desires of Immortality confirm our Natural Sense and Belief of it: For Natural Desires must be founded in a Natural Sense and Knowledge; and the Natural Belief and Persuasion of Immortality confirms all the Natural Arguments for it. And such a concurrent Testimony as this, is
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all that we can desire or expect from meer Nature ; especially when all this agrees with all those other Notions we find in our Minds concerning the difference of Good and Evil, and the Justice of the Divine Providence, in Rewarding Good Men, and Punishing the Wicked ; and the Natural Hopes and Fears of Good and Bad Men. I say, laying all this together, if there be any such thing as a Moral Demonstration, I think this may very fairly lay claim to it. I am not sensible that any thing material can be objected against any of these Arguments, taken singly ; but as they are supported by each other, there is such a Harmony and Consent, as can be owing to nothing but Nature ; and therefore I hope will be of some Authority with those who reject all other Means of Knowledge. I only desire they would believe with us, till they can produce as great and concurrent an Evidence of Nature on the other side. And yet, Thanks be to God, we are in a much better State than this, and have greater and better Evidence than meer Nature can give us. As will appear from what follows.

C H A P. III.

What farther Evidence the Law of Moses gives us, of the Immortality of the Soul, and a Future State.

S E C T. I.

The Mosaical Evidence for the Immateriality of the Soul.

HAVING shewn what Natural Evidence we have for the Immortality of the Soul, and a Future State ; the next step is, to consider what further Evidence the *Mosaical* Revelation gives us of this. It is very certain that the whole *Jewish* Nation, except the *Sadducees*, which was but a late Sect, and whom our Saviour himself confuted out of their own Law, did firmly believe another Life after this : And yet we do not find any express literal Promise of Immortal Life made to Good Men under the Law. They had indeed all that Evidence for the Immortality of the Soul, which Nature gives the rest of Mankind ; but then they believ'd another Life, without all those Fabulous Stories, which represented it as ridiculous to Wise Men, and be-

believ'd it with greater Certainty than the *Pagan* Philosophers did : Which is an Argument that they had more certain Evidence for it than the *Heathen* World had. And therefore, for the greater Confirmation of our Faith, 'tis worth enquiring, What Evidence the *Jewish* Church had of a Future State, before *Life and Immortality* were brought to Light by the Gospel.

That Answer which *Abraham* gave *Dives*, when he desir'd him to send *Lazarus* to assure his Brethren of that place of Torment which was prepared for Wicked Men in the other World, *They have Moses and the Prophets ; let them hear them : And if they believe not Moses and the Prophets, neither will they be persuaded, though one rose from the Dead :* I say, this proves, that *Abraham* thought there was sufficient Evidence in the Law and the Prophets, to convince any Man of another Life, and of the Rewards and Punishments of Good and Bad Men. And I shall endeavour to shew you, as plainly as I can, what this Evidence is ; and how far it exceeds that Evidence which the meer Light of Nature gives us. We must indeed argue upon a Supposition of the Divine Authority of the Mosaical Revelation ; which whatever some amongst us now think of it, it is certain the *Jews* did most firmly believe, and do so to this day. And my Business at present is, not to prove the Divine Authority of *Moses* and the Prophets, but only to shew you what greater Evidence those, who did believe *Moses* and the

Prophets, had of another Life ; than the meer Light of Nature furnish'd the rest of Mankind with.

First then I observe, That all the Natural and Moral Arguments for the Immortality of the Soul, and a Future State, receive a new Confirmation from the Law of *Moses*. To represent this plainly to you, I shall take a Review of those Natural and Moral Arguments, which I have already enforc'd from the Light of Nature, and Dictates of Reason, and shew you what an Additional Strength the Mosaical Revelation has given to them.

The first Natural and Moral Argument for the Immortality of the Soul, is the Immateriality of it ; the Account of which, to save Transcribing, you may see above. Now all this, which the Light of Reason and Nature gives us such high Probabilities of, the Mosaical History of the Creation confirms beyond all doubt ; as will appear, if we consider these following things.

I. That Account which *Moses* gives of the Creation of Man, *Gen. 2. 7. And the Lord God form'd Man of the Dust of the Earth, and breath'd into his Nostrils the Breath of Life ; and Man became a living Soul.* This is a very different Account from what *Moses* gives us of the Formation of all other Creatures ; and represents the peculiar Dignity of Man, by that peculiar Care which God express'd in making him. In the first Chapter he represents God as consulting and advising about it : *And God said, Let us make Man*

Man in our Image, after our Likeness, v. 26.
 And here, That he form'd Man of the Dust of the Earth, and breath'd into his Nostrils the Breath of Life. Which proves the real distinction betwixt Soul and Body, and their very different Originals: God first form'd the Body of Man, and then breath'd into him the Breath of Life. So that the Soul is not the Crasis and Temperament of the Body, nor any part of it, nor of the same Nature with it, but a distinct Principle, immediately infused by God. When the Body was perfectly form'd by a Divine Art and Incomprehensible Wisdom, then God breath'd into it the Breath of Life. Now God's breathing, which is a Metaphorical Expression, must signify his immediate Production; that though the Soul be no part of the Divine Essence, yet it is a kind of Natural Production, as Breath is, and nearly resembles its Maker: Which expressly distinguishes the Original of Soul and Body; the Soul is the Breath of God, the Body is form'd of the Dust. And we may observe further, That the Body is Originally without Life and Sense: When God form'd it, it was very Artificial, but a dead stupid Lump of Earth, till God breath'd into it the Breath of Life, and then Man became a Living Soul.

Now this Account of God's making Man, gives us the true Philosophy of Human Souls, and confirms all that I have already discours'd upon this Argument: For here we see that the Soul is Immaterial; for it

was not made of Matter, of the Dust of the Earth, as the Body was, but by the Breath of God: It has an immediate Divine Original, and has a near Resemblance to the Purity and Spirituality of the Divine Essence: And this proves, beyond all dispute, that it is not Mortal and Corruptible, as the Body is.

It is evident from this Account of God's making Man, that the Soul is the only Principle of Life, Sensation, and Knowledge, and all that strictly belongs to a reasonable Nature; that the Body is only the Organ and Instrument of the Soul, but has no Life, or Sense, or Thought, or Reason of its own; for all this it receiv'd by God's breathing into it the Breath of Life: And therefore as the Body had no Life or Sense, before the Soul was breath'd into it, so it is no great Wonder if it be the same dead, stupid, senseless Matter, when the Soul is removed from it. But this I hope does not prove, that, because the Soul gives Life to the Body, therefore it dies with it too. It is an evident Demonstration that the Life of the Body depends upon the Soul, but it does as plainly prove, that the Life of the Soul does not depend upon the Body: And therefore the meer Death of the Body can never prove the Death of the Soul. There is no appearance of Reason, to prove that the Soul dies with the Body; but very great Reason to prove it does not, because the Soul has a Principle of Life in it self.

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Now let any Man judge, how much greater Evidence this is of the Immateriality, and consequently Immortality, of the Soul, than what the mere Light of Reason and Philosophy gives us. We conclude, and that with the highest Philosophical Probability, that the Soul is Immaterial, and therefore does not die with the Body, because it is a Living, Thinking, Reasoning Being; which, according as we can judge by all the appearances of Nature, Matter is not capable of; and this the Wifest Men and the best Philosophers have acquiesced in. But the *Mosaical* Account of the Creation of Man, leaves no room for mere Probabilities and Conjectures, and different Hypotheses in Philosophy; but plainly tells us, That the Body was form'd by God of the Dust of the Earth, without any Life and Sense, but was animated and quickned by the Living Soul which God breath'd into it. So that Life, Sensation, and all Intellectual Powers and Faculties, are immediately seated in the Soul; and the Body is only an Organ and Instrument to convey external Impressions to the Soul, whereby it Converses with this Material World. And then we may as well conclude, That a Musician dies when his Musical Instruments are out of Tune, and broken, as that the Soul dies with the Body.

2dly, To assure us of the Divine Original and Divine Nature of the Soul, *Moses* acquaints us, That Man was made in the Image and Likeness of God. *Let us make*

Man in our Image, and in our Likeness, Gen. i. 26. Now let any Man judge what this Image and Likeness of God must signify. A little Reason and Philosophy will satisfy us, that this cannot relate to the Body, but the Soul : For God has no Body, and therefore no external Shape and Figure : And therefore this Likeness and Similitude must signify some more Spiritual Resemblance of the Divine Nature and Perfections. God is a Spirit ; and therefore a created Spirit approaches nearer the Divine Nature than Body does. God is Original Infinite Mind ; and therefore all Intellectual Perfections, such as Knowledge, and Wisdom, and Liberty of Choice, have the nearest Resemblance to the Nature of God. God is perfect Rectitude, Justice, Goodness, Truth ; and therefore such Moral Perfections, the Notions and Ideas of which are imprinted on the Mind, are our Spiritual Conformity to the Divine Nature. And herein Christ and his Apostles place our Likeness and Conformity to God ; *when we are renew'd in the Spirit of our Minds, and created after God in Righteousness and true Holiness*, 'tis call'd the *new Creature, and the Divine Nature*. This is the Original Constitution of Human Nature ; and it is certain no reasonable Creature can be like to God without it.

That Argument, which some urge against this, seems to me of no Consideration at all, *viz.* That if Man be said to be made after the Image and Likeness of God, with respect

respect to his Soul, to his Natural Faculties of Reason and Will, or to his Moral Perfections ; then Angels may with much greater Reason be said to be made after the Image of God. Truly I think so too : But what the Inconvenience of this is, I cannot tell. Angels are call'd the Sons of God in a more eminent Sense than Man is, and a Son must partake of his Father's Nature : And therefore if Angels be by Nature the Sons of God, they are made after his Image and Likeness ; and as much liker to God than Men are, as they are more perfect and excellent Spirits. And that they are never said in Scripture to be made after the Likeness of God, is no great Wonder, since we have no particular Account given us of the Creation of Angels ; and if there had, there had not been the same Reason to mention this as in the Creation of Man : For there can be no doubt that pure and perfect Spirits are made after the Image of God, that Eternal Infinite Spirit, of whom we can have no such perfect created Image as pure Spirits. But Man being a compounded Creature of Body and Spirit, it was fitting to let us know our Divine Original, and what a near Relation and Likeness we bear to God.

Others place this Likeness of God only in that Dominion God gave Man over all Creatures ; as it immediately follows : *Let us make Man in our Image, and in our Likeness ; and let him have Dominion over the Fish of the Sea, and over the Fowls of the Air, over*
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Cattel, and over all the Earth, and over every creeping thing that creepeth over the Face of the Earth. But these Men should consider, That to make Man, and to give him Authority and Dominion over all Creatures, are two very different things, as different as Nature and Government are. Natural Dominion is founded in Nature; and when God said, *Let us make Man in our Image, and in our Likeness, and let him have Dominion over all Creatures;* it signifies, to make Man such a Creature, as should be capable of governing all other Creatures; that is, endow him with Reason and Understanding, which gives him a Natural Dominion over all Brute Creatures: Which proves, that 'tis the reasonable Soul, which is made after God's Image. For it is Reason and Understanding, which is the Superior Nature, to which the Government of Brute Creatures does naturally belong.

The Image then of God consists in the Soul, in its Natural Powers and Faculties of Understanding, Reason, and Will; and in its Moral and Spiritual Perfections of Purity and Virtue. And this proves what I discours'd so largely before, That the Soul has a Happiness of its own, independent on the Body, and therefore may live and be happy in a separate State. Our very Union to these Bodies, as they are now corrupted and defiled, very much defaces the Glory of this Divine Image, and clogs and hinders the Motions and Efforts of the Divine Life; that we cannot attain to the just
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Happiness and Perfection of our Natures here, but are pressing forward with Labour and Difficulty, and with various and uncertain Successes; which, as I observ'd before, is a good Reason to believe that there is another State of Life, where we shall attain these Spiritual Perfections and Pleasures; where we shall live to God, and with that God, after whose Image and Likeness we were made, and are now renew'd and sanctify'd by the Power of the Holy Spirit.

2dly, If all this be not thought a direct Proof of the Immortality of the Soul, and that we shall live in another State after the Death of these Bodies; We must observe further, That God made Man to be Immortal. This is necessarily suppos'd, in the threatning of Death upon his Disobedience: *Of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die, Gen. 2. 17.* Which does not signify, That he should immediately die, as soon as he had eaten of that forbidden Fruit, as the Event proves; for he liv'd many Hundred Years after it: But the meaning is, That from that Moment he should become Mortal, and should certainly Die, when God saw fit. Now the threatning *Adam* with Mortality and Death upon his Transgression, necessarily proves, That he should not have died, had he not eaten the forbidden Fruit. Let us then consider, What the Consequence of this is. God made Man to be Immortal; then

then Man had an Immortal Principle of Life ; for God makes no Creature for Immortality , without giving it an Immortal Nature , which is its Natural Immortality.

Now it is certain nothing is capable of Immortal Life, but that which has a Principle of Life in it self : And therefore 'tis only the Soul which is by Nature Immortal, that Breath of Life, which God breath'd into Man, when he had form'd him of the Dust of the Earth. For the Body has no Life of its own, as I have already observ'd, but is animated and quickned by the Soul.

This is a plain Proof of the Natural Immortality of the Soul. Let us then consider, What this Death is, with which God threatned *Adam* for his eating the forbidden Fruit. For you'll say, nothing can suffer Death, but that which hath a Principle of Life : And therefore, if the Soul only be this Breath of Life, this Threatning must reach the Soul, which must be extinguish'd, when the Body dies ; which proves the Mortality of the Soul , as well as the Body, as far as this Threatning extends.

In answer to this, we must consider, 1st. That it contradicts the Methods of Divine Providence and Government, to destroy any Nature which he has made. All Philosophers agree, That though Matter it self is chang'd into a Thousand different Shapes, yet not any one Particle of it utterly perishes : Much less can we think, that God

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destroys any Principle of Life, which he has made by Nature Immortal.

And therefore *2dly*, We must understand that Threatning of Death in that Notion, which is not only the common, but the Scripture Notion of Death; that is, for the Death of the Body, which is by Nature Mortal; though it should have been preserv'd Immortal by the Tree of Life. This is what all Mankind call Death, even those who believe the Soul to be Immortal; that the Body loses all Life, and Sense, and Motion. For this is Dying to this World, and to all the Pleasures and Enjoyments of it.

And *3dly*, That this is the Notion of Death, appears from that Sentence denounc'd against *Adam* after his Fall; *Dust thou art, and to dust thou shalt return*; That as his Body was originally form'd out of the Dust of the Earth, so upon his Transgression, he should return to the Dust of the Earth again: Which concerns only the dissolution of that Union between Soul and Body, but does not threaten the Death, Annihilation, or Extinction of the Soul: For the Soul was not made of Dust, and therefore can never return to Dust. And if this Sentence of Death does not relate to the Soul, but only to the Dissolution of this Mortal Body, then though the Body Dies, the Soul is Immortal still: This Breath of Life is not extinguish'd, though the Body return to its Original Dust. And this is an Argument of great Consequence, because it proves
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the Immortality of the Soul after Death ; as it proves that the Soul is by Nature Immortal ; and that the Sentence of Death does not extend to the Soul, but only to the Separation of the Soul and Body, and the Dissolution of the Body into Dust.

4^{thly}, To confirm us in this Belief, That Death does not put an end to us ; we may observe, in what manner the Scripture speaks of Dying. We are told of *Abraham*, that *he gave up the ghost, and died in a good old age ; an old man, and full of years, and was gather'd to his fathers*, Gen. 25. 8. The like we read of *Isaac*, That *he gave up the ghost and died ; and was gather'd unto his People*, Gen. 35. 29. Which naturally supposes that their Forefathers, who were Dead, did still live and subsist in a Separate State ; and that they went to them when they went out of these Bodies : For , as *Procopius* observes , they could not be gather'd to those who were not. We must not attribute absurd, or improper Forms of Speech to the Holy Spirit. And yet to say, That to be gather'd to their People, signifies no more than to Die as their Forefathers did, and to fall into Nothing as they did , is manifestly Absurd. Certainly *David* meant something more by it, when speaking of his Child, which was Dead, he said, *I shall go to him, but he shall not return to me* : Which supposes, that they should meet together in the other World : And that is impossible, without a Life after Death ; for two Nothings can never meet.

So that if we believe *Moses*, we have a very plain and exprefs Proof of the Spiritual and Immortal Nature of Human Souls, without concerning our selves with the uncertain Reasonings and Conjectures of Philosophy, which are great Secrets to us. For he tells us, That the Soul was not made of Matter, but was immediately Created by God, and Breath'd into the Body, which was form'd of Dust: That it is this Breath of Life, which gives Life, and Sense, and Motion to the Body; and therefore as it receives not Life from the Body, but gives Life to it, so it does not depend on the Body for Life, but can Live without it; nay, that it has a Principle of a true Divine Life, being made after the Image and Likeness of God: And therefore is capable of such Divine Enjoyments and Pleasures, as have no dependance on the Body: That Man was made to be Immortal; and, had he preserv'd his Innocence, would never have suffer'd such a Separation of Soul and Body as we call Death. But however, that the Sentence of Death related only to the Mortal part of Man, to his Body which was form'd of Dust, and must now return to Dust again: But the Soul is Immortal still, and lives in a separate State; where good Men when they Die, meet each other again; as the Scripture assures us, That *they are gather'd to their Fathers*.

This is the *Mosaical* Philosophy concerning the Nature and Origine of Human Soul, which agrees with the wisest and best Philosophers

sophers in their Doctrine of the Soul's Immortality. And this is the best Confirmation of the Reasonings of Philosophy ; that, as to their main Conclusion, they are confirmed by the most Authentick History of the Creation. And I hope it may reconcile some wanton Philosophical Wits to *Moses* ; that in the most concerning Point of all, the Immortality of the Soul, his Account is so strictly Philosophical. And when we have the agreeing Testimony both of Reason and Revelation, I hope this will confirm us in the Belief of this most Important Article, the Immortality of the Soul.

S E C T. II.

Concerning the Universal Consent in the Belief of a Future State, and the Natural Desires of Immortality.

THE Second Natural and Moral Argument for a Future State, I told you, was the Universal Consent of Mankind in this Belief. And if this be a good Argument, the *Jews* had the best Evidence of it, from the constant Faith and Tradition of their Fathers. They knew all their Progenitors from *Adam* to *Abraham*, and through all successive Generations ; and there was not an Infidel in their whole Line. They were Men of great Piety and Virtue, who

worshipp'd the One Supreme God; and God frequently vouchsaf'd them his Presence, and Convers'd familiarly with them; as the Histories of *Abraham*, *Isaac*, and *Jacob*, abundantly witness. So that they could resolve their Faith into a Tradition as Old as *Adam*. And if *Adam* believ'd another Life after this, he must learn it either immediately from God, or from the Dictates of Nature; and could not be mistaken in either. For though *Adam* was fall'n, we must not think, that he immediately lost all that Natural Knowledge, wherewith he was created: For the Fall has not that Effect upon us even at this day; and there is no Reason to doubt, but that *Adam* understood the Philosophy of Nature, better than all the Experiments and Observations since can teach us. That Trial God made of his Knowledge of Creatures, when he brought them to him to see by what Names he would call them, is a good Evidence of this; and makes it very probable, that *Adam* understood the Immortality of his own Nature, from the Principles of Nature and Philosophy, with which he was so intimately acquainted.

But besides this, though we cannot certainly tell how much *Adam* understood of that Promise which God made him after his Fall, That *the Seed of the Woman should break the Serpent's Head*; yet we may reasonably think, that a Man of so great Understanding and Sagacity must apply this to the Redemption of Mankind from Death. The

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Serpent by his Subtilty had deceiv'd our first Parents into the Transgression of the Divine Law, which brought Death upon them and their Posterity ; and therefore to break the Serpent's Head is to deliver Mankind from Death, that Curse of the Law, which his Malice and Subtilty had betray'd them to. And I cannot see how *Adam* at that time could understand any thing less by it, if he thought it a Promise of Grace and Favour : For nothing but a Promise of a new Life could support and comfort him under the Sentence of Death. And then this Promise did not only assure *Adam* of the Immortality of his Soul after Death, but gave him reasonable Hopes of the Resurrection of his Body too : For the Death of the Body is that Curse which the Serpent had brought upon him ; and therefore the Resurrection of the Body effectually disappoints his Malice, and breaks his Head. And thus *St. Paul* expounds it in the second of the *Hebrews*, 14 and 15 v. *For as much then as the Children are partakers of Flesh and Blood, he also himself likewise took part of the same, that through Death he might destroy him, who hath the power of Death, that is, the Devil ; and deliver them, who through fear of Death were all their Life-time subject to Bondage.* Which plainly relates to this Promise of breaking the Serpent's Head. And it seems very probable to me, that good Men, even in those days, were not wholly ignorant of the Doctrine of the Resurrection. I can give no other tolerable Account of what

Job tells us, *Job* 19. 25, 26, 27 v. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth; and though after my Skin Worms destroy this Body, yet in my Flesh shall I see God; whom I shall see for my self, and mine Eyes shall behold, and not another, though my Reins be consumed within me. That our Church Understands this in a literal Sense of the Resurrection of the Body, appears from that place, she has given it in the Office of Burial. And whereas others expound this as a Prediction and Prophecy of that happy and flourishing State, which he should be restored to in this World; I have two Objections against it, which I cannot answer. 1st, That had he known how Happy and Prosperous God intended to make him in this World, as a Reward of his present Sufferings, this must have silenc'd all his Complaints, even with respect to his present hard Usage, which yet in this very Chapter he is full of; which makes it most likely, that he knew nothing how near the end of his Troubles, and his Future Felicity was. Nor is it likely that God should discover this to him; because these Afflictions were intended as a Trial of his Faith and Patience, and to make him a great Example of both to the World: But had he certainly known what a Happy End his Sufferings should have, even in this Life, his Patience and Submission to the Will of God had not been so Exemplary and Wonderful. For, I believe, there are but few Men, did they know it beforehand, but

would be contented to endure all that *Job* did, for so short a time as he did, to enjoy so great and so long a Prosperity in this World in Recompence of it. My second Objection is, That, in the plain and literal Sense, these Words signify a Resurrection of the Body, after it is destroy'd by Worms, and dissolv'd into Dust; and therefore cannot be meer Metaphors to represent Temporal Happiness and Prosperity by. For this is contrary to the Use of Scripture, that meer Metaphors should have more Truth and Reality in them, than the Things they are intended to represent. Temporal Deliverances, and Temporal Prosperities, are many times made use of in Scripture as Types and Metaphors, to represent the Spiritual Blessings of the Messias; for these Spiritual Blessings are much greater than all the present external Pomp, and Glory, and Riches of a Temporal Kingdom. But to rise again from the Dead, after the Worms have destroy'd this Body, is infinitely a greater thing, than to be very Prosperous in this World after some severe Trials and Afflictions. And there is no other Example in Scripture, wherein the Type and Figure has more Truth and Reality than its Antitype has. These, I think, are very reasonable Objections against this Metaphorical Interpretation: And the only Objection I know against the expounding these Words of *Job*, of the true and proper Resurrection of the Body after its Death and Dissolution, is the general Persuasion,
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That the Doctrine of the Resurrection was not then known to the World. And it is most probable that this was not then generally known : But yet, as I have now shewn you, this might have been known from that Promise God made to *Adam*, That *the Seed of the Woman should break the Serpent's Head* : And from these Words of *Job*, which will not reasonably admit of any other Sense, it seems most probable that such Wise and Good Men as *Job* was, did understand it, and therefore that they did expound the Promise made to *Adam*, in this Sense. For there is no other Promise or Revelation but this, whereby they could know it.

But to return to our Argument. The *Jews* had Reason to believe, that the Tradition of a Future State came from *Adam*; and that he had very good Reason to believe it, whatever it was, or he would not have deliver'd it down to his Posterity. And the great Opinion they had of the great Piety of their intermediate Ancestors, could not suffer them to think, that they were mistaken in a Matter of so great Concernment to themselves, and to all Mankind. Whoever believes that Immortal Life after Death was the Faith of all the Ancient Patriarchs, from *Adam*, to *Abraham*, *Isaac* and *Jacob*, who were not only skill'd in the Philosophy of Nature, but favour'd with Divine Manifestations, can never suspect, that they were deceived in it. However they came by this Knowledge, whether by Nature or Revelation, the most Prudent

and Cautious Man may venture to believe as *Adam* did, and as the whole Series and Succession of good Men have done from the beginning of the World. This gives new Strength and Authority to the Argument from a general Consent. For though the *Antediluvian* World were grown very Wicked, and all Flesh had corrupted their Ways, yet the Holy Line, which preserv'd the Belief and Worship of the true God, preserv'd also the Belief of another Life :. And when we can trace this up to the beginning of the World, it is an Authority not to be resisted. This Evidence the *Jews* had above the rest of the World, who from the History of *Moses* could derive their Pedigree, and with it their Faith, from *Adam* himself.

But besides this, there is one Passage in their History, which puts the Matter out of doubt. One of their Ancestors, as a Reward of his singular Piety, did not Die, but was immediately translated to Heaven. *Enoch walked with God, and was not ; for God took him, Gen. 5. 24.* He was an Example of singular Piety and Virtue ; and God made him an Example of as great Rewards, which were not confin'd to this World, but reach'd to Heaven. *Enoch pleased the Lord, and was translated, being an Example of Repentance to all Generations, Eccclus. 44. 16.* This was a visible Demonstration of another Life, where good Men shall be Rewarded. It did not indeed prove, that they should be translated to Heaven without Dying ; but it did prove, that there

there is another Life, where good Men live, and are rewarded with the Vision and Enjoyment of God. No Man can doubt of this, who believes this Story; and this Evidence the *Jews* had, who did most firmly believe it.

3dly, As for the Natural Desires of Immortality, wherein all Mankind agree; If this be a good Argument that we are Immortal, the *Jews* saw the most powerful and visible Effects of it in their Progenitors. It is certain all Men desire to be Immortal, and must own it, if you put the Question fairly to them. We feel this Desire in our selves; and in such things as are purely Natural, we may judge of other Men by our selves: For Nature is the same in all. But yet few Men give any great Signs of such a Desire, that it looks rather like an unactive unform'd Wish, than a Desire of Nature, which hath always Life, and Vigor, and Concernment in it. But the *Jews*, in their Progenitors, saw these Desires animated and inspired with mighty Hopes, and with invincible Resolutions of obtaining Immortal Life. They desir'd and hop'd to be Immortal; and this made them very devout Worshipers of God, and great Examples of all Divine and Human Virtues. The *Antediluvian* Patriarchs, from whom they descended, preserv'd their Innocence and Integrity, when all the World lay in Wickedness.

The Apostle to the *Hebrews* has summ'd up this in short; and prov'd, That all the great and eminent Examples of Piety and Virtue were owing to the Faith and Hope

of unseen things ; which improv'd the Natural Hopes and Desires of Immortality into the most powerful Principles of Action. *For Faith is the Substance of things hoped for, and the Evidence of things not seen ; and by it the Fathers obtain'd a good Report*, Heb. 11. 1, 2. So that they did not serve God merely for present and Temporal Rewards, but for the Hopes and Desires of Immortality, *of things unseen*. This the Apostle lays great Weight on, and undertakes to prove throughout this Chapter, by an Induction of Particulars, That the Desires, and Expectations, and Hopes of unseen things, were, from the beginning of the World, the great Principle of all Religion, to which we owe all these great and eminent Examples of Piety and Virtue. And it will be of good Use briefly to consider this, which will both confirm the constant Tradition of this Faith, and shew us the powerful Effects of these Desires and Hopes, and how eminently God approv'd and rewarded these good Men for it.

He gives us three Eminent Examples of this before the Flood, which were signaliz'd with three as Extraordinary Events ; *Abel, Enoch, and Noah*. *By Faith Abel offer'd to God a more acceptable Sacrifice than Cain, by which he obtain'd Witness that he was Righteous, God testifying of his Gifts ; and by it, he being dead, yet speaketh*, v. 4. *Abel offer'd the best he had to God, out of a great Zeal to Honour him, and from a firm Belief and Expectation to be accepted and rewarded by him.*

him. And God accepted his Sacrifice, and *he obtained Witness that he was Righteous, God testifying of his Gifts by some visible Signs of his Grace and Favour.* But how does this prove that *Abel* believ'd another Life, and serv'd God in Hopes of unseen Rewards? Now there needs no other Proof of this, than that he chose to serve and please God at the Peril of his Life, though he knew how he provok'd his bloody Brother by it; and therefore was the first Martyr for Religion: And he that dies for Religion, must expect his Reward after Death. And that Testimony God gave of his Acceptance of *Abel*, and of his Offering, whom yet he suffer'd to fall an early Sacrifice to the Rage and Jealousy of his Wicked Brother, proves the Future Rewards of Good Men; unless you can think that God commends and approves of Piety and Virtue, which he will not reward. And this is one thing which *he being dead, yet speaketh.* His Example teaches us to do Well, though we should suffer Ill for it in this World, and to expect our Reward in the next. His next Example, which is of a very different Nature from this, is that of *Enoch*, who was translated, *That he should not see Death, and was not found, because God had translated him; for before his Translation he had this Testimony, That he pleased God.* But without Faith it is impossible to please God; for he that comes to God, must believe that he is, and that he is a Rewarder of them that diligently seek him, v. 5 and 6. This is another Example of the Faith and
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Hope of unseen things, which made *Enoch* an Example of Extraordinary Piety; and God made him as Eminent an Example of the Truth and Certainty of these Hopes, by translating him immediately to Heaven without dying. The next Example is *Noah*, who by God's own Testimony, was the only Righteous Man then living; and the Apostle expressly takes notice, that he believ'd unseen things: *For being warn'd of God of things not seen as yet, mov'd with fear, prepared an Ark for the saving of his House.* And there is no doubt but he who believ'd God as to unseen things, did as firmly believe the unseen World, as the unseen Deluge: The first preserv'd him from that Deluge of Wickedness which overspread the Earth; the second from that Deluge of Water which destroy'd it. And he is a Mystical Example to us, by what Means we must escape the final Destruction of the World, and of all Ungodly Men, to wit, by Faith and Baptismal Regeneration; as *St. Peter* expounds it, *1 Pet. 3. 20, 21.* In these good Men we not only see the great Examples of Faith, and a powerful Hope of Immortality; but the great and certain Rewards of it too: For which Reason the Apostle particularly mentions these good Men, not because they were the only Examples of Faith in the Old World, but because God had given such Extraordinary Testimonies and Confirmation to their Faith. *Abel* Sacrific'd in Faith, and Died in Faith; his very Death was precious to God:

God : And a Faith, which God owns and approves in this World without any Reward, cannot fail of a Reward in the next. *Enoch* by Faith walked with God, and he was translated to Heaven without Dying; which is the Original Notion of Immortality. *Noah* by Faith was Righteous before God, and God sav'd him from that Universal Deluge which he brought upon the Wicked World; which shews us, that good Men shall be finally deliver'd from the Ruin and Destruction of the Wicked.

From these good Men the Apostle proceeds to the Example of *Abraham*, who was the Father of the Faithful; and takes notice of several Eminent Acts of his Faith: As that he left his own Country and Father's House at God's Command, and went into a strange Country, not knowing whither he went: That though God had promised to give *Canaan* for an Inheritance to him and his Posterity, yet he sojourned in it, as in a strange Land, where neither he, nor *Isaac*, nor *Jacob*, had any Inheritance as long as they lived. And lest we should think, that in all this *Abraham* and the Patriarchs had no farther regard, than to the Temporal Promise, he tells us expressly, *That he look'd for a City which hath Foundations, whose Builder and Maker is God*, v. 10. And that they all died in Faith, not having receiv'd the Promises, but having seen them afar off; and they were persuaded of them, and embraced them; and

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confess'd that they were but Pilgrims and Strangers upon Earth. For they that say such things, declare plainly that they seek a Country; and truly had they been mindful of that Country from whence they came out, (that is, Ur of the Chaldees) they might have had opportunity to have returned; but now they desire a better Country, that is, a Heavenly; wherefore God is not ashamed to be call'd their God, for he hath prepared for them a City, v. 13, 14, 15, 16. So that all these peculiar Acts of Faith, resolve themselves into the Belief of unseen Rewards. And for this Reason the Apostle alledges several particular Acts of Faith, which do not immediately relate to the Belief of another World, and yet makes them Examples of that Faith, which is the Substance of things hoped for, and the Evidence of things not seen. Excepting what the Apostle says of Abraham and the Patriarchs looking for a better Country, that is, a Heavenly; and Moses choosing rather to suffer Afflictions with the Children of God, than to enjoy the Pleasures of Sin for a Season; esteeming the Reproach of Christ greater Riches than the Treasures of Egypt, and that because he had respect to the Recompence of Reward; and the Example of those who were tortur'd, not accepting Deliverance, that they might obtain a better Resurrection; all which plainly and expressly refer to the Belief of Future Rewards: I say, excepting these, all the other acts of Faith here mention'd are of a more particular Consideration; as Abraham and Sarah's believ-
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ing that Promise God made them of a Son in their Old Age ; *Abraham's* Offering up *Isaac* at God's Command ; *Isaac's* Blessing *Jacob* and *Esau* ; and *Jacob's* Blessing the Sons of *Joseph* ; and *Joseph's* mentioning at his Death the departing of the Children of *Israel* , and giving Commandment concerning his Bones ; and *Moses's* Parents when he was born, concealing him Three Months ; and *Moses's* keeping the Passover ; passing the Red Sea ; and the Walls of *Jericho* falling down ; and *Rahab's* concealing the Spies ; and all the Victories of *Gideon*, *Barak* , *Sampson* , *Jephtha* , *David* , *Samuel* , and all the Prophets ; who through Faith subdued Kingdoms , wrought Righteousness, obtained Promises, stopt the Mouths of Lions, quenched the Violence of Fire, escaped the Edge of the Sword , out of Weakness were made Strong , waxed Valiant in Fight , and turned to Flight the Armies of the Aliens : I say, such Acts of Faith as these do not immediately respect the Belief of another World , and Future Rewards ; but yet they are great Instances of Faith in God ; which it is impossible any Man should have, in any great degree, without the Belief of Future Rewards.

Take away the Belief of another Life, and all Wise and Considering Men must have a very mean Opinion of Providence. For why should any Man think that God is much concern'd for Mankind, who are only to take a short Turn or two in this World, and so leave the Stage ? Did Death

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put an end to us, a Life of Faith would be a very unaccountable and absurd way of spending our Time; to waste our few and short Days in Hope and Expectation, when we know that Death will quickly come, and put an end to us and all our Hopes. Would any Wise Man upon these Terms have done as *Abraham* did; who left his Native Country, and his Father's House, to spend his whole Life in a strange Land, where he had no Inheritance, only in expectation of God's Promise, That after some Hundred Years, his Seed should inherit that Land? What was all this to him, if in the mean time he must fall into Nothing? If there were no Life but this, it would be most reasonable to make the best we can of it, and to spend it in present Enjoyments, not in Faith and Hope. And thus most Men take care to do, as near as they can, who believe no other Life after this. And therefore all great and eminent Acts of Faith in God, whatever the particular Instances of it be, are a certain Proof that such Men do believe unseen things, and live by Faith in God's Promises in this World, in Hopes and Expectations of the unseen and unknown Rewards of the next. Let us then reflect upon all this, and consider what new Evidence this gave the *Jews* of a Future State, beyond what the *Heathens* had.

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Now in the first place : This furnished them with many Eminent Examples of the Belief of a Future State ; with the Examples of the Wisest and best Men of the World in all Ages ; with the Examples of their own Progenitors from the beginning of the World ; which is apt to endear any Opinion and Custom to us, and to make it a Family-Faith. And this they had the most certain Evidence of, in the visible Effects of this Faith both in Life and Action. They shewed their Faith by their Works ; they firmly believed another Life, and they most passionately desired it ; not with some lazy and fruitless Wishes, but they took care to serve and please God, and that in the most difficult Instances, and with the most unreserved Obedience, without Disputing, without Repining, without the least Distrust and Diffidence, with an Heroical Resolution, Invincible Courage, and Unwearied Constancy. And if Examples can signify any thing, there cannot be greater and more convincing Examples than these. It is certain that those Men are in very good earnest, that they do heartily believe another Life, and heartily desire the Happiness of it, who are ready to forego any present Enjoyments, and to submit to the greatest Hardships and most difficult Trials to obtain it. This is another kind of Argument, than meerly to hear Men profess their Belief of another Life, and their Desires of it, when the whole Course of their Lives

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contradicts such a Faith and Hope. The Wickedness of Men can't confute the Natural Belief and Desires of Immortality ; but the Examples of such good Men give a mighty Confirmation to it ; especially when God himself gave such a Glorious Testimony to them, as he did to *Abel*, *Enoch*, and *Noah*, and in an eminent degree to *Abraham*, with whom he enter'd into Covenant, and chose his Posterity for his peculiar People, and took upon himself the Name of *the God of Abraham, and Isaac, and Jacob*. So that tho' we do not find any express Promise of another Life under the Law, this falls very little short of it. And this Evidence the *Jews* had from the History of *Moses*, and the Examples of their Forefathers recorded there.

S E C T. III.

*The Mosaical Evidence of a Future State,
from the Divine Providence.*

4. **T**HE next Natural and Moral Argument of a Future State is the Wisdom and Justice of Providence. And we have sufficient Evidence of this, from the meer Light of Nature, to make it a very sensible and convincing Argument: But the History of *Moses* gives new strength and clearness to it, as giving us an Ocular Demonstration of those Principles from whence this Conclusion is drawn, and a new Evidence of the necessary Connexion between these Principles and the Conclusion. The Strength and Certainty of the Conclusion must bear proportion to the Certainty of the Premises, and to the Evidence of the Connexion. And therefore, when we prove the Immortality of the Soul, and a Future State, from the Divine Providence, our Evidence for a Future State can't exceed that Evidence we have, that God governs the World; that he is a Wise and a just Governor, and therefore will certainly, at one time or other, reward Good Men, and punish the Wicked. Now though we have very good Natural Proofs of all this, yet we must grant, that they fall very short of that Evidence, which the History of *Moses* gives us. There is the same difference between them, that there is between

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the meer Conclusions of Reason, how plain soever they may seem to be, and the certain Evidence of Sense.

If we believe the History of *Moses*, which the *Jews* most firmly did, and which was therefore a Divine Evidence and Authority to them, we there see the Providence of God, and the Wisdom and Justice of his Government, in the most unquestionable and surprizing Events.

The Destruction of the Old World by a Deluge of Water, was a Terrible Proof of a Just and Righteous Providence. This was God's doing : For he forewarned *Noah* of it, and commanded him to prepare an Ark, to preserve himself and his Family, to People the New World. And herein God made a visible distinction between Good and Bad Men, that when he destroy'd the whole World of Sinners, he preserv'd *Noah* and his Family, who was the only Righteous Person then living. His confounding the Language of the Builders of *Babel*, and their Dispersion into all Parts of the Earth, is another sensible Proof of the Divine Providence. *Moses* tells us, that all this was done by the immediate Power and Command of God ; and the Events themselves prove it : For none can destroy the World, but he who made it : And the Natural Unaccountableness of an Universal Deluge, which some Men have so perplex'd themselves to assign the Philosophical Causes of, proves, that it was a Supernatural Vengeance. And tho' the Confusion of Languages

ges has not so much Terror in it, yet it is to the full as surprizing and mysterious. For it is impossible that any Power, but that which first form'd the Mind of Man, should in a Minutes time wipe out all their Old Ideas of Words, and imprint New Ones in their Room.

The History of *Abraham*, *Isaac*, and *Jacob*, who liv'd under the immediate Government of God; The Life of *Moses*, and all those Wonders God wrought by him in *Egypt*, and in the Red Sea, and in the Wilderness, especially that Terrible Appearance on Mount *Sinai* at the giving of the Law; and all that long Series of Wonders and Miracles, whereby God gave them Possession of the Land of *Canaan*; The History of their Judges, their Kings, and the whole Form and Administration of their Government; Their frequent Captivities, and wonderful Deliverances from their Enemies, which were a punctual Accomplishment of the Threatnings and Promises of their Law: I say, all this made the Divine Providence and Government as visible to *Israel*, as a King is visible on his Throne, in his Ministers and Laws, and Publick Administration of Justice.

Now how strong soever the Natural Arguments for a Providence are, no Man can think them equal to such a Visible Government. The Natural Proofs we have of the Difference of Good and Evil, are not like the Publication of the Law from Mount *Sinai* in an Audible Voice with all the most Awful and Visible Solemnities. The Natural Persuasions we have of the Justice of

God in rewarding the Good, and punishing the Wicked, are not like express Promises and Threatnings, and the visible Execution of them: And the greater Evidence we have of the Divine Providence, the better is the Argument from the Divine Providence, to prove a Future State. That God governs this World, does not immediately prove a Future State; but the Conclusion results from the Justice of Providence, and the present unequal Administration of it. If God governs the World, those Natural Notions, we have of God, assure us that he is a Righteous and Holy Governor; and therefore that he will reward Good Men, and punish the Wicked: And since he does not always make such a visible Distinction between Good and Bad Men in this World, we reasonably enough conclude, that there is another World, wherein this Distinction will be made. And this is a very good Argument, when we have such an assurance of the Divine Providence, as no Mysterious and Unaccountable Events can stagger. But we know there are many Men which make that an Argument against a Providence, which we urge, upon a Supposition of a Providence, as an Argument for a Future State: That *all things happen alike to all*; That there is not an equal and uniform Distribution of Justice in the Government of this World, is, say they, a plain Argument that God does not govern the World, because the World is not justly govern'd. Now though it be easy to vindicate these Inequalities

ties of Providence, upon Supposition of a Future State ; and these unequal Administrations are very good Arguments of a Future State, upon Supposition of a Divine Providence ; yet, instead of proving a Future State by it, this is a very untoward Objection against Providence, if our Original Proofs of a Providence be not very evident and certain. As for my own part, I am abundantly satisfied that our Natural Proofs of a Providence are much stronger than this Objection is against it. But yet when there are Arguments on both Sides, and nothing but Reason to appeal to, all Men do not judge equally and impartially, but very often determine the Question by Inclination, or some appearing Interest : And then, as we see too many do, they may reject the Belief of a Providence, for the sake of such unequal Administrations, and the Belief of another World, for want of a Providence. But when we have such undeniable Proofs of the Divine Government and Providence, as the History of *Moses* gives us, which no man can believe, and deny a Providence ; their Objection against a Providence proves a very good Argument for a Future State. And this is a great Advantage the *Jews* had, above the rest of Mankind, for the Belief of a Future State. They were more visibly Govern'd by God, and had more sensible Proofs of the Divine Truth and Justice, in the publick Blessings and Prosperity of their Nation, when they Obey'd God ; and in those National Judgments and Calamities,

when they Disobey'd him, than the rest of Mankind had : Though with respect to particular Men, they were as sensible, as the rest of the World are, of an Unequal Providence ; and frequently complain'd of the Prosperity of the Wicked, and the many Sufferings and Afflictions of the Righteous.

Now when we have such certain Evidence of a Divine Providence, that the greatest Difficulties of Providence can never be a sufficient Reason to Disbelieve a Providence ; the present unequal Administration of Justice, is a very good Reason to believe, That the Providence of God extends beyond this World. When we are so abundantly assur'd, as the *Jews* were, by the Promises and Threatnings of their Law, and by the publick and visible Execution of Justice, that God does Love and will Reward good Men, and Punish the Wicked ; this is a good Reason to believe, That those good Men, who are not Rewarded in this World, shall be Rewarded in the next ; and that those Wicked Men, who escape Punishment in this Life, shall be reserv'd for more terrible Vengeance hereafter. And thus we find good Men under the Law did understand this ; and thus they answer'd that Objection concerning the Sufferings of good Men and the Prosperity of the Wicked.

The 73^d Psalm is a plain Proof of this. The Psalmist complains very Tragically of the Prosperity of the Wicked, which was a great Snare and Temptation to him. *My feet*

feet were almost gone, my steps had well nigh slipp'd. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble like other men, neither are they plagued like other men. And yet these were a very wicked Generation, proud and insolent Oppressors of the Good, and Blasphemers of God and his Providence. Therefore pride compasseth them about like a chain, and violence covereth them like a garment; they set their mouth against the heavens, and their tongue walketh through the earth; and they say, How doth God know, and is there knowledge in the most High? And yet these were the Happy and Prosperous Men, Behold these are the ungodly, that prosper in the world, and increase in riches. And what Encouragement is there then for Piety and Virtue, when such Men as these are prosperous, and even divide the World among them; while those who take care to serve and please God, are very great Sufferers? Verily, I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chasten'd every morning.

Here is the Objection very fully and passionately represented on both Sides. Let us then consider how he answers it. He lays this down in the beginning of the Psalm as an undoubted Principle, which no difficulties of Providence should ever make him question, Verily, God is good to Israel, even to such as are of a clean heart. As the Prophet *Jeremy* does upon the same Occasion: Righteous

teous art thou, O Lord, when I plead with thee, yet let me talk with thee concerning thy Judgments: Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? Jer. 12. 1. This, as I observ'd before, the *Jews* had unquestionable Evidence of. And when this is laid for the Foundation, That God is very Just and Righteous, and very Good to good Men; this Objection concerning the Prosperity of the Wicked, and the Sufferings of the Good, is easily answered. And there are two Answers given to it, which are so intermix'd with each other, that some Men do not sufficiently distinguish them.

The First is, That notwithstanding some Wicked Men are very Prosperous, and some Good Men very much Afflicted; yet God makes a very visible Distinction between them in this World; enough to discover his Love and Care towards Good Men, and his Displeasure against the Wicked: Which sufficiently answers the Ends of his Providence here; that though Wicked Men Prosper for a while here, yet the Divine Vengeance often overtakes them; their Ends prove Miserable, or they are Punish'd in their Posterity, and their Names utterly rooted out: But the Divine Providence watches over Good Men, delivers them from many Evils, and many times visibly owns them in this World, and sets some peculiar Marks of Favour and Honour upon them, and blesses their Posterity for their sakes. This the *Psalmist* has some respect to in this place, 16, 17,

18. v. *When I thought to know this, it was too painful for me, until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places, thou castedst them down into destruction. How are they brought into desolation, as in a moment? they are utterly consumed with terrors. This is the Portion of many Wicked Men, notwithstanding their great Prosperity for a time. Nevertheless I am continually with thee; thou hast holden me by my right hand. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. The like we may see at large in the 37th Psalm. And this is a very good Answer, as far as it reaches; for it proves God's great Love and Regard to good Men, and his Abhorrence of the Wicked: That God judgeth the righteous; and that God is angry with the wicked every day, 7th Psal. 11, 12, 13. v. But this is not a full answer. For there are so many Wicked Men Prosperous, and so many Good Men Afflicted, that if God makes no other difference between Good and Bad Men, than what he does in this World, this can be no Vindication of the Wisdom and Justice of Providence, when there is such a visible Failure of Justice in so many thousand Instances.*

And therefore 2dly, To make this Argument of any Force, we must extend it to Future Rewards and Punishments, and then it is a very good Answer; for when that Distinction God makes between good and bad Men in this World, is not so equal and universal as to extend to all good and bad Men, it is a sufficient Proof and Earnest what their dif-

different Portions shall be in the next World. And this the Psalmist intended in that latitude of Expression, whereby he describes God's Vengeance on the Wicked, and his Care and Protection of the Good. In the 73d. Psalm he resolves this Difficulty into the End of Wicked Men, which he could give no satisfactory Account of, *untill he went into the Sanctuary of God, and then he understood their End.* What End does he mean? Only their Death? But Good Men must Die as well as the Wicked. Or is it the Manner and Circumstances of their Death, as it there follows? *Thou hast set them in slippery places; thou castest them down into Destruction; how are they brought into Desolation, as in a moment? They are utterly consumed with Terrors.* But all Bad Men do not come to such a Tragical End; as he owns in this very Psalm, *That they have no Bands in their Death, but their Strength is firm.* And the 49th Psalm supposes, that they may live and die in great Prosperity; and yet that *their End is, that they shall perish in the Grave like Sheep: They are laid in the Grave, Death shall feed on them; (that is, the Worm that never dieth shall devour and consume them)* and the Righteous shall have Dominion over them in the Morning; and their Beauty shall consume in the Grave from their Dwelling: But God shall redeem my Soul from the Power of the Grave, for he shall receive me. This shews what that End is of good and bad Men, which answers this Difficulty of Providence; not their meer Dying, which is common to both, but their different States after Death, that

visible difference which will be made between them in the Morning, when they shall all rise out of their Graves to receive the Recompence of their Works: Then the Righteous shall have Dominion over them in the Morning. This difference the Wise Man observes in the 14th of Proverbs, 7, 32. *The Wicked is driven away in his Wickedness, but the Righteous hath Hope in his Death.* Wicked Men after all their Prosperity, are many times seiz'd with a Divine Vengeance, and hurried out of this World, distracted and consumed with Terrors, as the Psalmist speaks: *For what is the Hope of the Wicked, though he hath gain'd, when God taketh away his Soul? Will God hear his Cries when Trouble comes upon him?* Job 27. 8, 9. But good Men, whatever they suffer in this World, yet go out of it full of Hopes and joyful Expectations of a Reward: *They have hope in their Death.* Thus in the 37th. Psalm v. 37, 38. *Mark the perfect Man, and behold the upright; for the End of that Man is Peace: But the Transgressors shall be destroyed together; the End of the Wicked shall be cut off.* What can this Peace signify, but the Joy and Triumph of a good Conscience, and great Hopes; that State of Peace and Rest, which good Men shall enter into after Death? And therefore the Destruction of the Wicked, the End of the Wicked, which shall be cut off, must be referr'd to the other World also; That the Wicked shall be turn'd into Hell, and all the Nations that forget God, Psal. 9. 17. Which, if it be understood only of a Temporal Death and Destruction, is true of all other

other People and Nations, how Religious soever they be ; and therefore this, being the peculiar Punishment of the Wicked, must signify something after Death.

Thus I have shewn you what Confirmation the Law of *Moses* gives to all the Natural and Moral Arguments for a Future State : From whence it appears, that this was the Universal Belief of all the Old Testament Saints. Though the Law of *Moses* contain'd no express Promises of another Life, yet they had such collateral Evidence, that no good Man doubted of it : Which I shall explain more fully in some following Sections, by considering God's Covenant with *Abraham*, and the Nature of the *Mosaical* Dispensation.

S E C T. IV.

The Immortality of the Soul prov'd from God's Covenant with Abraham.

HAVING shewn you what a new Confirmation the History of *Moses* gives to all the Natural and Moral Arguments for a Future State ; let us now consider that Covenant which God made with *Abraham*, which was the beginning and Foundation of the *Mosaical* Dispensation. For when the rest of the World had so soon after the Flood declin'd to Idolatry, it pleas'd God to call *Abraham* out of *Ur* of the *Chaldees*, to go and
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Sojourn in a strange Land, which he would shew him; and for his Encouragement he promises, *I will make of thee a great Nation, and I will Bless thee, and make thy Name great, and thou shalt be a Blessing; and I will Bless them that Bless thee, and Curse them that Curse thee; and in thee shall all Families of the Earth be Blessed*, Gen. 12. 1, 2, 3. When, in Obedience to God, Abraham was come into Canaan, the Lord appear'd unto him again, and said, *Unto thy Seed will I give this Land*, v. 7. When Abraham and Lot were parted, God renews this Promise to him again; *Lift up now thine eyes, and look from the place where thou art, Northward, and Southward, and Eastward, and Westward; for all the Land that thou seest, to thee will I give it, and to thy Seed for ever; and I will make thy Seed as the Dust of the Earth; so that if a Man can number the Dust of the Earth, then shall thy Seed also be number'd*, Gen. 13. 14, 15, 16. After this God made a more general Promise, Gen. 15. 1. The Word of the Lord came to Abraham in a Vision, saying, *Fear not, Abraham, I am thy Shield, and exceeding great Reward. And upon Abraham's Complaint, that God had yet given him no Seed, he renews the Promise of a Son to him: He that shall come forth out of thine own Bowels shall be thy Heir; and that his Seed should be as numberless as the Stars in Heaven*, v. 4, and 5. And tells him what should happen to his Seed before they should possess that good Land: *Thy Seed shall be a Stranger in a Land that is not theirs, and shall serve them; and they shall afflict them Four Hundred Years. In the 17th of*
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Gen. God renews this Covenant with *Abraham* ; I am the Almighty God, walk before me, and be thou perfect ; and I will make a Covenant between me and thee, and will multiply thee exceedingly. And, in Testimony of this, he changes his Name from *Abram* to *Abraham* ; For a Father of many Nations have I made thee ; and I will establish my Covenant betwixt me and thee, and thy Seed after thee, for an Everlasting Covenant ; to be a God to thee, and to thy Seed after thee : And instituted Circumcision as a Sign of this Covenant. And to name no more ; When *Abraham*, in Obedience to God's Command, had offer'd up his Son *Isaac* to him, God renews this Covenant with an Oath: By my self have I sworn, saith the Lord ; for because thou hast done this thing, and hast not with-held thy Son, thine only Son, that in blessing I will bless thee, and in multiplying I will multiply thy Seed like the Stars of Heaven, and as the Sand which is upon the Sea-shore ; and thy Seed shall possess the Gates of his Enemies ; and in thy Seed shall all the Nations of the Earth be blessed, because thou hast obey'd my Voice.

This is God's Covenant with *Abraham* in the several Branches of it ; which you see contains no express literal Promise of another Life, or a Heavenly Canaan. But if we will expound this Covenant so, as to be worthy of God, and a peculiar Mark of his Grace and Favour to *Abraham*, we must understand something more Divine and Spiritual in it, than what the mere Letter signifies. That the Patriarchs did so understand it, I have already shewn, not only from the

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Authority of the Apostle, but from the Force and Evidence of that Reason, whereby he proves it. *These all died in Faith, not having receiv'd the Promises, but having seen them afar off; and were persuaded of them, and embraced them, and confess'd that they were Strangers and Pilgrims in the Earth; for they that say such things, declare plainly that they seek a Country. And truly had they been mindful of that Country from whence they came out, they might have had opportunity to have return'd; but now they seek a better Country, that is, a Heavenly: Wherefore God is not ashamed to be call'd their God, for he hath prepar'd for them a City, Heb. 11. 13, 14, 15, 16.* And that they had reason thus to believe and hope, will appear, if you consider with me these following Particulars: For indeed the whole is very unaccountable, if we confine God's Covenant with *Abraham* to this present Life.

For, 1st. It seems very unaccountable, that God out of great Grace and Favour should enter into Covenant with *Abraham*, and give him nothing but Promises, which he should never live to see accomplish'd; which indeed is to give him nothing, when he to whom the Promise is made shall never enjoy it. And yet thus it was, if these Promises made to *Abraham* were merely Temporal; For, excepting the Birth of *Isaac*, he saw the accomplishment of none of them. The Land of *Canaan* was meerly a Land of Promise to him, not an Inheritance; he was but a Pilgrim and Stranger in it; and so were *Isaac*, and *Jacob*, and the other Patriarchs, till they

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remov'd into *Egypt* ; which prov'd not only a strange Land, but a Land of Bondage to them. And it will puzzle any Man upon these Terms to say wherein God was so peculiarly gracious to *Abraham* above the rest of Mankind, to whom he gave nothing while he lived, and if there be no Life after this, could give him nothing after Death.

2dly, It seems as unaccountable also, that God should Bless the Posterity of *Abraham* for his Sake, and in remembrance of his Covenant with him, and suffer *Abraham* himself to perish, without Hope, and without a Reward. There are indeed Examples of this kind among Men, who reward the Children for their Parents Sake, when they are Dead and gone: And there is good Reason for this, because we can't preserve the most beloved and deserving Persons from Death; and, when they are Dead, we have no better way to shew our Love and Honour to them, than by being kind to their Posterity: But then such Persons, whose Memory is so dear to us, that for their sakes we do Good to their Children, would certainly have had the greatest Share of our Kindness themselves, had it been in our Power to preserve them. What then shall we say to this Case? No Man doubts but God can make us Immortal, if he please; and is it not reasonable then to believe, that, when God expresses such a peculiar Favour for any one, as to enter into Covenant with him, and with his Posterity to all Future Generations for his Sake, he will preserve this beloved Person from falling

ling into Nothing? If God do Good to *Abraham's* Posterity for *Abraham's* Sake, we have reason to conclude, that *Abraham* still himself is very dear to God, that he who remembers his Covenant with *Abraham*, has not forgot *Abraham* himself; and therefore that *Abraham* still lives to God.

3dly, If we consider this Matter well, it will seem very strange, that God should enter into Covenant with *Abraham* upon meer Temporal Accounts; For such a short momentary Life, and the vanishing Joys of it, are not worthy so great a Concernment. A Covenant has something Sacred and Solemn in it, it signifies a more peculiar Favour, than Creatures can challenge from an ordinary and common Providence, such Acts of Grace, as no Creature can have any Right to, but only by Promise. Let any Man then judge, whether meer Temporal Blessings can be the proper Matter for such a Covenant; whether they can be the distinguishing Marks of God's Favour; whether they are the greatest things God can bestow upon those Men, whom he delights to Bless and Honour. A little Philosophy taught even the *Heathens* themselves to despise this vanishing Scene, though never so gloriously painted and adorn'd. And what, the Wiser and better Men are, the more they despise, can never alone be a proper Object of such peculiar Covenanting Grace: Which is a good Reason to believe, that there was something more Divine contained under these Temporal Promises. For as God's entering into Co-

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venant with Man, is a peculiar and distinguishing Favour, so the Matter of the Covenant must be something great and peculiar too, and worthy of God; especially if we add,

4thly, That in the meer Letter of this Covenant there is nothing extraordinary promised to *Abraham*, beyond what other Men enjoy'd, with whom God never enter'd into Covenant. God promised *Abraham* a Son, and made him wait for the performance of this Promise till the Strength and Vigor of Nature was spent: But it is no extraordinary Matter to have a Son, which is a common Blessing of Nature: And had he had a Son in his Youth, as other Men have, the Miracle had not been so great, but the Blessing, as far as meerly concerns having a Son, had been greater; for it had given him his Desire so much sooner, and a longer Enjoyment of it. But God promised *Abraham* a very numerous Posterity, *like the Stars in the Heaven, and like the Sand upon the Sea-shore*. But if we consider this as a meer Temporal Blessing, it is hard to say wherein it consists: It is at most but an imaginary Happiness, though we should live to see Great and Mighty Nations descend from our Loins: And yet *Abraham* never saw this, nor was like to see it in this World; he had only a Promise of it, and saw him from whose Loins this numerous Issue was to descend: But what was this to him, if he must fall into Nothing himself, and lose all Sense and Knowledge of this, as well as of all other things, as soon as Death closed his Eyes? And yet this was
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not peculiar to *Abraham* neither. *Adam* was the Father of all Mankind, and lived to see the World well Peopled with his Posterity, and that not much to his Satisfaction neither; as we may easily guess from the Impiety of *Cain*, and the Wickedness of that whole Generation which descended from him. *Noah* was a second Universal Father, whose Posterity Peopled the new World; and *Sem*, *Ham*, and *Japhet*, had each of them a much more numerous Posterity than *Abraham* had; and so had many other Heads of Families and Nations; as we may conclude from the History of the Dispersion. So that hitherto God had promised nothing so peculiar to *Abraham*, as to be the distinguishing Marks of his Grace and Favour. Well, but God promised to give the Land of *Canaan* to his Seed for an Inheritance: But were there not other Countries in the World as Pleasant and Fruitful as *Canaan*, where Men lived in as much Ease and Plenty, and enjoy'd as great Conveniences of Life? And why then was it so extraordinary a thing to allot them *Canaan* for their Inheritance? So that if we understand all these Promises in a meer Temporal Sense, here are no such extraordinary and distinguishing Marks of the Divine Favour, as required, or will justify, such a Solemn Covenant as God made with *Abraham*.

5thly, If we consider the Accomplishment of these Promises, we shall not find the *Israelites*; upon a meer Temporal Account, the most Happy or Prosperous People in the World: There were greater and more flourish-

rishing Princes at that time, than *Abraham*, *Isaac*, and *Jacob*. We know the History of *Abraham's* difficult Trials, and of *Jacob's* Troubles; which occasion'd that Answer he gave to *Pharaoh*, when he asked him how Old he was; *Jacob* said unto *Pharaoh*, *The days of the years of my Pilgrimage are an hundred and thirty years. Few and evil have the days and years of my life been; and I have not attain'd to the days and years of my Fathers, in the days of their pilgrimage*, Gen. 47. 8, 9. Would any one have expected such an Answer and Confession as this, from a Man in Covenant with God, had mere Temporal Prosperity been the Matter of that Covenant? If God intended nothing more for them, certainly they ought to have been the Happiest Men in the World: And yet they met with as many Troubles, as any other Men, and supported themselves under all by Faith; which is a very uncomfortable Principle to live by in this World, if there be no Life hereafter. The History of the Children of *Israel* in *Egypt*, after *Joseph* was dead and gone, proves them to be so far from being the Happiest, that they were the most Oppressed People in the World. And yet these were *the heirs of the promises, the peculiar people of God, and his first born*, even while they were thus Oppressed. And does this then look like a mere Temporal Covenant? Or, did not the Covenant and Promise of God take place all this while, that he would be *the God of Abraham, and of his seed after him*?

But God in his appointed Time, at the end
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of Four hundred Years from his making this Covenant with *Abraham*, own'd them visibly for his peculiar People and Inheritance; deliver'd them out of *Egypt* by Signs and Wonders; and punish'd their Oppressors with grievous Plagues; carri'd them through the *Red Sea* on dry Land, and drown'd the *Egyptians* who pursued after them: These were Marks of a peculiar Favour. But yet, when they Rebelled against him in the Wilderness, he exercised great Severities towards them; made them wander and waste their days Forty Years in the Wilderness, till all that Generation of Men, which came out of *Egypt*, excepting *Caleb* and *Joshua*, were Consumed. But, to pass over the Wars of *Canaan*, when God so visibly own'd their Cause, and by so many miraculous Victories gave them possession of the promised Land; If we consult the History of their Judges and Kings, we shall not find them so very Happy and Prosperous, as might be expected from a mere Temporal Covenant. They were frequently Oppress'd by their Heathen Neighbours; engaged in bloody and doubtful Wars; consumed with Famine, and Pestilence, and Sword; Ten Tribes carried away into a final Captivity; and at length the City and Temple of *Jerusalem* burnt by the *Chaldeans*; and their Two remaining Tribes carried away Captive to *Babylon* for Seventy Years. After their Return from Captivity, they met with new Troubles, were Spoiled and Oppress'd by the *Egyptians* and *Assyrians*, especially by *Antiochus*, as the History of the *Maccabees* informs us. They

were Conquered and made Tributaries by the *Romans* ; reduced into a *Roman* Province under *Roman* Governors, as it was in our Saviour's time ; and at last their City and Temple finally Destroy'd, and they dispersed into all parts of the World, as it continues unto this day. This is a brief Account of the publick State of that Nation ; which was so checquer'd with prosperous and adverse Events ; so often Oppress'd and Ruin'd, and so often Restored, and at last so miserably Destroy'd ; that, as to meer external Prosperity, no man can ever pretend, that the *Jews* were so much Happier than other Nations. And that gives us little Reason to think, that God's Covenant with *Abraham* was meerly Temporal, when so many other Nations enjoy'd more Temporal Prosperity without a Covenant. And, as for particular Men, there were always the same Complaints amongst them as among others, as I shew'd you before, of the Prosperity of bad Men, and the Afflictions and Sufferings of the Righteous ; which ought not to have been under a Theocracy and a mere Temporal Covenant. For if God's Covenant with *Abraham* was merely Temporal, and reach'd no farther than this Life ; all good Men at least ought to have been very Prosperous in this World, and the Wicked Miserable. So that if we will allow that God intended any peculiar Blessings to *Abraham*, in entring into Covenant with him, and that he did perform his Covenant, we must seek for something more Divine in it, than mere Temporal Blessings.

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6thly, Those general Promises, God made to *Abraham*, cannot possibly be confined to this Life, and to mere Temporal Blessings. As to shew you this particularly. In *Gen. 15.*

1. *The word of the Lord came unto Abraham in a vision, saying, Fear not, Abraham, I am thy shield, and thy exceeding great Reward.* Now did any thing that *Abraham* ever enjoy'd in this World, answer this Promise of God's being his shield, and his exceeding great reward? Would God have made such a Promise as this to a Man near a Hundred Years Old and ready to drop into the Grave, should he have Perish'd there, and for ever after been as incapable of any Reward, as that which is not? For God to be his *Shield*, signifies to be his Protector and Deliverer; which can signify but very little, if he suffer'd him to fall into Nothing. And to be his *exceeding great reward*, signifies that he would bestow Exceeding great Rewards on him: But there are no such Exceeding great Rewards in this World; and it is certain *Abraham* received no such great Rewards, while he lived; and therefore this must relate to Future Rewards. And yet this is not all: God does not meerly Promise him, that he would exceedingly Reward him, but that he himself would be his *exceeding great reward*; that is, that he would exceedingly Reward him in the Enjoyment of himself. But we know, the perfect Enjoyment of God is reserv'd for the next World; and must signify the immediate Presence and Vision of God. And thus the *Psalmist* understood it; who plainly alludes

to this Promise, Psal. 16. 6, and following v. *The Lord is the portion of mine inheritance, and of my cup ; thou maintainest my lot ; that is, God is my Shield, and my exceeding great Reward. The lines are fallen unto me in a pleasant place ; yea, I have a goodly heritage ; which is a manifest allusion to the division of the Land of Canaan, the Land of Promise by Lot. I will bless the Lord, who hath given me counsel ; my reins also instruct me in the night season. I have set the Lord always before me ; because he is on my right hand, I shall not be moved ; that is, God is my shield, my Protector and Deliverer. Therefore my heart is glad, and my glory rejoiceth ; my flesh also shall rest in hope, for thou wilt not leave my soul in hell (or in the Grave,) nor wilt thou suffer thy holy one to see corruption. Thou wilt shew me the paths of life : In thy presence is fulness of joy ; at thy right hand are pleasures for evermore.* This indeed is a Prophecy of our Saviour, and of his Resurrection from the Dead ; but shews us, what it is for God to be our shield, and our exceeding great reward ; which extends beyond the Grave, to the eternal Vision and Fruition of God.

Much to the same purpose we find Gen. 17. 1. *The Lord appear'd unto Abraham , and said, I am God Almighty, walk before me, and be thou perfect.* Now can we think that God encourages Abraham's Faith by his Almighty Power, meerly for the performance of some Temporal Promises ; and not rather that he encourag'd him to expect from his Almighty Power, whatever Happiness his Nature was capable of ; which must extend to Immortal Life,

Life, for that Almighty Power can bestow ?

V. 7. he promises, *I will establish my Covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant ; to be a God unto thee and to thy seed after thee.* To be a God, signifies to bestow all the Blessings on him, that God can bestow ; and an everlasting Covenant with *Abraham* and his Posterity to be their God, cannot meerly signify, that he will be their God in all successive Generations, as they come into the World, till they go out of it again ; that he would be the God of *Abraham* as long as he lived, and the God of *Isaac* and *Jacob*, as long as they lived ; and after the same manner, a God to all his Posterity. But an everlasting Covenant with *Abraham* and his Seed in their several Generations, to be their God, in the full extent of that Promise, signifies, That he will everlastingly be a God to all of them : And that must signify, that they should everlastingly be, and everlastingly be Happy in the Enjoyment of him.

But there is another Promise which God made to *Abraham*, that puts this Matter out of doubt. For God promised *Abraham*, *In thee shall all the families of the earth be blessed*, Gen. 12. And renews this Promise with an Oath, Gen. 22. 18. *And in thy seed shall all the nations of the earth be blessed ;* which must necessarily signify, either an universal Temporal Monarchy, or the Spiritual Blessings of the *Messias*. The First the *Jews* Expected and Hoped for, though without any sufficient Reason ; and if we may judge of the Promise by the Event, it is certain this could

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not be the meaning of it: For the *Jews* never had an universal Monarchy. But the true promised Seed of *Abraham*, the Blessed *Jesus*, their promised *Messias*, hath Blessed all the World; and all the Nations of the Earth may be Blessed in him. But then these are Spiritual Blessings; which proves that the Covenant with *Abraham* was a Spiritual Covenant; that the promised Seed, and promised Land, were but Types and Figures of the *Messias*, and of the Heavenly *Canaan*. As will appear from what shall follow.

Seventbly, As a farther confirmation of this, that God's Covenant with *Abraham*, to be his God, was not confin'd to this Life; I observe, that God owns himself to be the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*, after their Death. This is our Saviour's own Argument, wherewith he put the *Sadducees* to silence, *Mat. 22. 31, 32. But as touching the Resurrection of the Dead, have ye not heard what was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the Dead, but of the Living.* This is a very sensible Argument, to prove, that these good Men still live to God. For when the Multitude heard this, they were astonish'd at his Doctrine, at the undeniable Clearness and Evidence it carried with it. For to be a God to any Person, is to be his Benefactor, his Preserver, his Shield, his Portion, his Reward; as God promised to *Abraham*. And therefore, when such a Person ceases to be, God ceases to be his God; for he is not the God of that which is not.

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God is the God of all Men, and of all the World ; as God signifies a Creator, and a Sovereign Lord ; but in this sense he cannot be the God of that which is not. For the Relation begins and ends with the Relative ; he was not the God of Man, till he made him ; nor can he be the God of Man any longer, that he preserves him in being. And therefore in this common and general Notion of a God it is evident, that God is not the God of the Dead, but of the Living. Much more, when to be a God signifies a God in Covenant ; so to be a God to *Abraham*, and *Isaac*, and *Jacob*, as he was not to the rest of Mankind. For if those good Men perish'd in the Grave, there was an end of God's Covenant with them ; of all that peculiar Love and Favour, which he had promised to them, as far as concern'd their own Persons. I know not what to add to make our Saviour's Argument more plain than it is. And at present we only consider the force of the Argument, not the Authority of the Speaker. And if God's being the God of *Abraham*, and *Isaac*, and *Jacob*, prov'd that they were still alive, then his Promise to them, *to be their God*, must include in it the Promise of Immortal Life. Thus far I think all Christian Writers agree ; that this Argument proves that the Souls of good Men live after Death ; though some know not how to apply this to the Resurrection of the Body, for which purpose our Saviour here alledges it. But this is not my Business at present, to prove the Resurre-
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on of the Body, but only the Immortality of the Soul, and a Future State; which this Argument sufficiently proves. And therefore I shall reserve the Consideration of it, as it relates to the Resurrection, for a more proper place.

Eighthly, As this Promise, which God made to *Abraham*, to be his God, did extend to the other World; so the promised Seed did peculiarly signify the *Messias*, and the Spiritual Blessings of his Kingdom. Which is a further proof, that God's Covenant with *Abraham* did contain all the Promises of that Life and Immortality, which is now brought to Light by the Gospel. To understand this, we must first distinguish between that promised Son, from whom his numerous Posterity like the Stars in the Heaven, and like the Sand upon the Sea-shore should descend, and the promised Seed, in whom all the Nations of the Earth should be blessed: And, Secondly, we must distinguish between *Abraham's* Carnal Seed and Posterity, and *Abraham's* Children, who are the Heirs of the Promises. If we will allow *St. Paul* to be a good Expositor of God's Covenant with *Abraham*; he is very express in this: And I shall shew you, that this distinction is very visible in the Covenant it self.

As to the first, *St. Paul* is very express in it, that Christ is the promised Seed. *Galat. 3. 16.* Now to *Abraham* and his Seed were the Promises made: He saith not, unto Seeds, as of many; but as of one; and to thy Seed, which is Christ. God had promised *Abraham*
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a Son in his old Age ; and *Isaac* was that Son ; and in that sense *Isaac* was the Son of the Promise, *in whom Abraham's Seed should be called* ; that is, from whom that numerous Posterity should descend, whom God would peculiarly own for *Abraham's Seed* in Covenant with him. But yet *Isaac* was not that Seed, in whom all the Nations of the Earth should be blessed. Nor did *Abraham*, or any of the Patriarchs after him, think that this Promise had receiv'd its full Accomplishment in the Birth of *Isaac*.

There are several parts of God's Promise to *Abraham*, which must be distinctly consider'd. The first Promise was more general ; which was afterwards upon several Occasions explain'd by parts. Gen. 12. 1, 2, 3. *Now the Lord had said unto Abraham ; Get thee out of thy Country, and from thy Kindred, and from thy Father's house, unto a Land that I will shew thee: And I will make of thee a great Nation, and I will bless thee, and make thy Name great, and thou shalt be a Blessing : And I will bless them that bless thee, and curse them that curse thee ; and in thee shall all the Families of the Earth be blessed.* After this, God more particularly promises, *That he would give the Land of Canaan to his Seed, v. 7.* And, that *he would multiply his Seed as the Dust of the Earth, Gen. 13, 15, 16.* After this, he promises him an Heir of his own Body, *He that cometh forth out of thine own Bowels, shall be thine Heir, Gen. 15. 4.* And still he more particularly acquaints him, that he should have an Heir born of *Sarah* his Wife, and,
that

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that he would establish his Covenant with him, for an everlasting Covenant, and with his Seed after him, Gen. 17. 19. And, as a Reward of his Faith and Obedience in offering up his Son Isaac, he renews his Covenant with him, to bless him exceedingly, and to multiply his Seed: And now more particularly explains, what he at first promised him, that in him all the Families of the Earth should be blessed, by adding in the last place that which was the End and Perfection of all these Promises, and whither they all tended; In thy Seed shall all the Nations of the Earth be blessed. Which cannot relate, as St. Paul argues, to his whole Seed and Posterity, but to some certain Person, who in future times should descend from him. And therefore he tells us, That God in this Promise did preach the Gospel to Abraham: And that the Covenant with Abraham was confirm'd of God in Christ, and, that he is the Seed, to whom the Promise was made, Galat. 3. 8. 17. 19.

And that this promised Seed, in whom all the Nations of the Earth should be blessed, was not Isaac, is evident from this; that God renews this very Promise to Isaac, Gen. 26. 3, 4. For unto thee and to thy Seed, I will give all these Countries, and I will perform the Oath which I sware unto Abraham thy Father; and I will make thy Seed to multiply as the Stars of Heaven, and I will give unto thy Seed all these Countries; and in thy Seed shall all the Nations of the Earth be blessed. And this same Promise God renew'd again to Jacob at Bethel; In thee and in thy Seed shall all the Families
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lies of the Earth be blessed, Gen. 28. 14. And we may observe, that this is always the last and finishing Clause of God's Covenant with *Abraham*, *Isaac*, and *Jacob*: That, when this was accomplish'd, when this promised Seed was come, then God had fully accomplish'd his Covenant with *Abraham*. And this external literal Covenant was to give place to that new Covenant, which this Promised Seed should make with all Mankind, and thereby bring the Blessings of *Abraham* upon all the Nations of the Earth.

And therefore from this time, the Prophets in their several Generations made mention of this promised Seed under different Characters. *Jacob* in his prophetic Benediction of *Judah* prophesies of him under the Name of *Shiloh*, Gen. 49. 10. *Moses* under the Character of a Prophet. He was promised to *David* as his Son, who should inherit his Throne for ever. And all the subsequent Prophets foretel of the Reign of the *Messias*, and his glorious and peaceful Government; and give such Characters of his Person, and Birth, and Miracles, and Life, and Death, and Resurrection, whereby he might be known when he appear'd in the World, and whereby we certainly know, that *Jesus* was the promised Seed, the Son of *Abraham* and *David*. Now if the appearance of *Christ* in the World for the Redemption of Mankind, be the final accomplishment of God's Covenant with *Abraham*; this sufficiently proves, that it was a Spiritual Covenant, and did principally relate to the Spi-

Spiritual Blessings of the *Messias* ; which are therefore expressly called *the Blessings of Abraham*, Galat. 3. 13, 14. And thus *Zacharias* in his Prophetick Hymn makes the Birth of Christ, and those Blessings which he came to bestow upon the World, an accomplishment of that Covenant and Promise God made to *Abraham*, Luke 1. 68, and following Verses. *Blessed be the Lord God of Israel, for he hath visited and redeemed his People ; and hath raised up an horn of Salvation for us in the house of his servant David ; as he spake by the mouth of his holy Prophets, which have been since the World began : That we should be saved from our Enemies, and from the hands of all that hate us : To perform the Mercy promised to our Fathers, and to remember his holy Covenant : The Oath which he sware to our Father Abraham, that he would grant unto us, that we being delivered out of the hands of our Enemies, might serve him without fear, in Holiness and Righteousness before him all the days of our life.*

Secondly, Rightly to understand God's Covenant with *Abraham*, we must distinguish also between *Abraham's* Carnal Seed and Posterity, to whom God in a literal sense gave the Earthly *Canaan* for an Inheritance ; and his Spiritual Seed, who were the true Heirs of the Promises. For if it appear, that God did make such a distinction between *Abraham's* Seed, we must find out two sorts of Promises, and two different Inheritances, for two such different Seeds. The *Jews* themselves were sensible, that there was some

Something very myſterious in this matter. *Philo Judæus* wrote a Book wholly upon this Argument, *Who is the Heir of Divine Bleſſings*: Which he reſolves into a Divine and Heavenly Mind, diſentangled from earthly Paſſions, and wordly Cares.

That there is ſuch a diſtinction between *Abraham's Seed*, is very plain and undeniable in the New Teſtament. *John* the Baptiſt began his preaching with it. *Think not to ſay within yourſelves, we have Abraham to our father*; for I ſay unto you, that God is able of theſe Stones to raiſe up Children unto *Abraham*, *Matth.* 3. 9. Which neceſſarily ſuppoſes, that *Abraham* has other Children, than thoſe, that deſcend from him merely by Natural Generation. And our Saviour himſelf, *John* 8. in his Diſpute with the Phariſees, though he allows them to be *Abraham's Carnal Seed*, yet he would not allow them to be the Children of *Abraham*, becauſe they did not the Deeds of *Abraham*, 37, 39, 40, and 44 verſes. *St. Paul* is very expreſs in this: *He is not a Jew, which is one outwardly*; neither is that *Circumciſion*, which is outwardly in the fleſh: But he is a Jew, who is one inwardly, and *Circumciſion* is that of the Heart; in the Spirit, and not in the Letter, whoſe Praise is not of Men, but of God, *Rom.* 2. 28, 29. Which plainly acquaints them, that God's Covenant with *Abraham* was not made with his Carnal Poſterity, meerly conſider'd as ſuch; and therefore was not a mere External and Temporal Covenant. For Circumciſion

was a Sign of this Covenant, and gave a Title to all the Promises of it. And if this were not a mere External, but a Spiritual Circumcision, then this Covenant, and the Promises of it, did contain also Divine and Spiritual Blessings, which did belong only to the Spiritual Seed. Indeed there are some passages relating to *Abraham's* Seed, which are very unaccountable, without having recourse to Mystical Interpretations.

God at first only promised *Abraham* in general to make of him a great Nation, to give the Land of *Canaan* to him and to his Seed after him. Now any one would have thought, that this Promise had extended to all *Abraham's* Seed, to all who should descend from him by Natural Generation. And yet we know it was quite otherwise. *Ishmael* was *Abraham's* Son by *Agar*, *Sarah's* Maid. And when God promised *Abraham* a Son by *Sarah*, yet he earnestly intercedes for *Ishmael*; O that *Ishmael* might live in thy sight! But God rejects *Ishmael* from being Heir of the Covenant and Promises; As for *Ishmael* I have heard thee; behold I have blessed him, and will make him fruitful, and will multiply him exceedingly: Twelve Princes shall he beget, and I will make him a great Nation. Which, excepting the Promise of the Land of *Canaan*, is the very same, as to the External Letter, with what God promised to *Abraham* himself. But then he adds, My Covenant I will establish with *Isaac*, whom *Sarah* shall bear unto thee,

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Gen. 17. 18, 19, 20, verses. *Ishmael* indeed was born of *Agar* a Bondwoman and *Sarah's* Maid; but he was *Abraham's* Son; and when the Promise was made in general to *Abraham's* Seed, why should this any more exclude *Ishmael* from God's Covenant, than *Dan* and *Naphtali*, who were born to *Jacob* of *Rachael's* Maid *Bilhah*? Or *Gad* and *Ashur*, who were born of *Zilpah*, *Leah's* Maid?

But, besides this, God made another distinction in the Posterity of *Abraham*, where there could be no such exception as this. *Isaac* was the Son of the Promise, and God established his Covenant with him, and with his Seed after him. And therefore it might have been expected, that all the Posterity of *Isaac* should have been Heirs of God's Covenant and Promise: And yet we see 'twas otherwise. *Rebecca* had *Esau* and *Jacob* at a birth; and *Esau* was the First-born, and therefore by right of Inheritance was *Isaac's* Heir; and consequently Heir of all those Promises which God had renew'd to *Isaac* and to his Seed: And yet God rejected *Esau*, and establish'd his Covenant with *Jacob* and his Seed. We must acknowledge some great Mystery in this, or it will be impossible to reconcile it with the Wisdom of God, or with the Truth and Stability of his Covenant and Promise. And *St. Paul* has given us the most particular Account of this; *Rom. 9.* and *Gal. 4.* which I shall therefore briefly consider:

When the *Jews* were told, that notwithstanding they gloried so much in being *Abraham's* Seed and Posterity, to whom the Promises were made; yet God would reject them from being his People, and destroy their City, and Temple, and Nation, and scatter them over the face of the whole Earth, for rejecting and crucifying their *Messias*, and adhering to the external Dispensation of the Law, in opposition to the Faith of Christ; and that he would now establish his Covenant only with the believing *Jews* and the believing Gentiles: They naturally enough objected, that this could not be; because it would disannul that Covenant that God had made with *Abraham* and with his Seed for ever. In answer to this *St. Paul* tells them, that they were mistaken in the true Notion of *Abraham's* Seed; for the Promise and Covenant was not made with all *Abraham's* Carnal Posterity, as he proves by the Examples of *Isaac* and *Ishmael*, and *Jacob* and *Esau*, *Not as though the Word of God had taken none effect*; as if God's Promise and Covenant with *Abraham* had fail'd; *for they are not all Israel which are of Israel, neither because they are of the Seed of Abraham, are they all Children; but in Isaac shall thy Seed be called; that is, they which are the Children of the Flesh, these are not the Children of God; but the Children of the Promise are counted for the Seed; for this is the word of Promise; at this time will I come, and Sarah shall bear a Son, Rom. 9. 6, 7, 8, 9.*
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Where the Apostle from the Example of *Isaac* and *Ishmael* proves two things: *First*, That *Abraham's* Carnal Seed and Posterity, the Children of the Flesh, who only descend from him by Natural Birth, are not the Heirs of God's Promises, are not that Seed of *Abraham*, to whom the Promises were made. For then *Ishmael* was as much *Abraham's* Seed, and had as good a Title to God's Promise as *Isaac* had. But who then are this Seed of *Abraham*, to whom the Promises are made? That he tells them in the second place: *The Children of the Promise are counted for the Seed*; that is, all those who are born, as *Isaac* was, by Faith in God's Promises. For God promised *Abraham* in his old age, that *Sarah*, his Wife, should bear him a Son, who should be his Heir; and *Abraham* believed God, and this was accounted to him for Righteousness. And thus *Isaac* was not so much the Child of Nature, as of Faith: As the Apostle to the *Hebrews* tells us; *Through Faith also Sarah her self receiv'd strength to conceive Seed, and was deliver'd of a Child, when she was past age, Because she judg'd him faithful, who had promised*, Heb. II. 11, 12. And this St. Paul tells us was the meaning of that Promise; *In Isaac shall thy seed be called*: Not that all the Children of *Isaac* should be reckoned the Seed of *Abraham*, and Heirs of the Promises; for the next Example of *Jacob* and *Esau* proves, that that was not so: but such Children as *Isaac* was,

the Children of the Promise the Children of Faith, they shall be accounted for the Seed. And this appropriates the Covenant of God to *Abraham's* Spiritual Seed; *They which are of Faith are blessed with Faithful Abraham; and ye are the Children of God by Faith in Christ Jesus. And if ye are Christ's, then are ye Abraham's Seed, and Heirs according to Promise. Galat. 3. 9, 26, 29.*

Now if *Abraham's* Seed, to whom the Promises were made, are his Spiritual Seed, his Children by Faith, I need not prove that the Covenant it self was Spiritual, and its Promises Spiritual and Eternal. This Example proves that those may be the Children of *Abraham*, and Heirs of the Promises, who are not his Children by Natural Descent; if they imitate the Faith of their Father *Abraham*. And therefore God might reject the unbelieving *Jews*, and own the believing Gentiles, as his Children, and the Heirs of his Promises, without annulling his Covenant with *Abraham* and his Seed.

The next Example of *Jacob* and *Esau*, more expressly relates to the difference between the two Covenants; the Law of *Moses*, and the Gospel of Christ. The *Jews* expected Justification by the Law of *Moses*, the Covenant of Works; and rejected the Faith of Christ; and for this reason the Apostle tells them, that

that God would reject them; and receive the believing *Gentiles* for *Abraham's* Seed, and his peculiar People. This is what he undertook to prove in this Chapter, as appears from the Conclusion, thirtieth and following Verses. *What shall we say then, that the Gentiles, who followed not after Righteousness, have obtained Righteousness, even the Righteousness of Faith; that is, are own'd and justified by God, through Faith in Christ Jesus; but Israel who followed after the Law of Righteousness, hath not attained to the Law of Righteousness; are not accepted, but justified by God. Wherefore? because they sought it not by Faith, but as it were by the Works of the Law: For they stumbled at the Stumbling-stone, as it is written, behold I lay in Sion a Stumbling-stone, and a Rock of Offence; and whosoever believeth in him, shall not be ashamed.*

Now this, the Apostle tells us, was typify'd and prefigur'd in *Jacob* and *Esau*, 10, 11, 12, 13 ver. And not only this, that is, God did not only make this difference between *Isaac* and *Ishmael*, but even when *Rebeccah* also had conceiv'd by one, even by our Father *Isaac*, though *Jacob* and *Esau* had the same Father and Mother, and *Isaac* their Father was Son of the Promise, yet God made a visible distinction between them. For the Children, not being yet born, nor having done either good or evil, that the purpose of God according to election might stand, not of

Works, but of him that called. It was said unto her, the elder should serve the younger; as it is written, Jacob have I loved, but Esau have I hated. The short account of which is this: Rebecca conceived Twins, which struggled in her Womb, and being concern'd to know the meaning of it, God tells her, two Nations are in thy Womb, two manner of people shall be separated from thy bowels; and one people shall be stronger than the other people; and the elder shall serve the younger, Gen. 25. 22, 23. Isaac was the Son of the Promise, and he had Esau and Jacob at one Birth; which was a Figure of two Covenants contained in that Promise, which God made to Abraham. Esau, who was the First-born, prefigured the Law of Moses, or the Covenant of Works, which God first gave to the Israelites, and consequently, prefigured the Carnal Israel, who were under the Discipline of that Law. Jacob, who was the younger Brother, took hold of Esau's heel, and immediately follow'd him into the World; which signified the Gospel Covenant, which should be published towards the end of the Mosaical Dispensation: The first a Covenant of Works, the second of Faith: The first the Carnal, the second the Spiritual Seed of Abraham, the true Heirs of God's Promises. For the elder shall serve the younger, that is, the younger shall be the Heir, and therefore the Lord of the Family. Upon which account God is
said

said to love *Jacob*, and to hate *Esau*, that is, this Mystical *Jacob* and *Esau*, this Spiritual and Carnal Seed, the one the Heir of the Promises, the other rejected from being Heir. And the Apostle proves, that this is the true mystical sense of it by this Argument, that the Birthright was given to the younger, before the Children were born, and before they had done any good or evil. And therefore God did not make this distinction between them upon any personal account, either personal merit, or demerit, for this did not concern their persons; but they were Types and Figures, whereby God declared his purpose according to Election, that it is not of Works, but of him that calleth. The purpose of Election is God's chusing *Abraham* a Seed, who should be accounted *Abraham's* Seed, and Heirs of the Promises. This purpose God had declared in the Promise to *Abraham*; *In Isaac shall thy Seed be called*; which does not signify all his Carnal Seed and Posterity, but the Children of the Promise, the Children of Faith, as *Isaac* was. This purpose God declared in rejecting *Ishmael*, and chusing *Isaac* for his Seed; and to confirm this purpose, he gave another Instance of it in *Jacob* and *Esau*. There was no difference in their Birth; or if there were any, *Esau* had the advantage, as being elder Brother; no difference in Merit, for neither of them had done good or evil.

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Which proves, that God, in chusing *Abraham's Seed*, who should be Heirs of the Promises, (which he calls here *the purpose of Election*, which does not refer to the Election of any particular persons, but of *Abraham's Seed*) did not regard their mere natural Descent from *Abraham*; for both *Ishmael* and *Esau* were rejected, though descended from *Abraham*: Nor the Righteousness of Works, or of the Mosaical Law; for *Esau* was rejected, and *Jacob* chosen, before either of them had done either good or evil. But *God's purpose of Election* was, in *Isaac* shall thy Seed be called; that is, as I have already shewn, all those who are born by the Power of Faith, as *Isaac* was, are *Abraham's Seed*. This is the Apostle's proof, that *Abraham's Seed*, who are Heirs of the Promises, are the Children of Faith: that is, that those, who believe in Christ, are *Abraham's Seed*; and were originally intended in that Covenant God made with *Abraham*. Which shews the distinction between *Abraham's Carnal* and *Spiritual Seed*; and that the Promises made to *Abraham* were all the Blessings of the Messiah: Not meerly the Temporal Promises of the Law of *Moses*; but that *Life and Immortality*, which was brought to Light by the Gospel.

Ninthly, I shall add but one thing more, that the Land of *Canaan*, which God promised to *Abraham* and to his Seed, was a Type of Heaven. All that I have
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already said, to prove, that God's Covenant with *Abraham* was not a meer Temporal Covenant, but contain'd Spiritual and Eternal Blessings, necessarily proves that the Land of *Canaan*, which was the only Inheritance, that God in exprefs words promised to *Abraham* and his Seed, was not a meer Temporal Inheritance. And if Christ was that Promised Seed in whom all the Nations of the Earth were to be blessed, as I have now shewn you; and not *Abraham's* Carnal but Spiritual Seed were the Heirs of the Promises; then that Promised Land, which only the Spiritual Seed of *Abraham* was to inherit, cou'd not be a mere Temporal, but a Heavenly *Canaan*. But, beside this, there are a great many Circumstances relating to this Promised Land; which, when put together, can never be well accounted for upon any other Principle: And have all the force of an Argument, which the Nature of Types and their Mystical Reasons and Interpretations can give them. As to shew this particularly.

The first Command that we read God gave to *Abraham*, was, *Get thee out of thy Country, and from thy Kindred, and from thy Fathers house, unto a Land, that I will shew thee*, Gen. 12. 1. This was the first act of *Abraham's* Faith, which intitled him to the Promise of the Land of *Canaan*. By Faith *Abraham*, when he was called to go out into a place, which he should afterwards receive for an Inheritance,

tance, obey'd: And he went out, not knowing whither he went, Heb. 11. 8. What then is meant by his own Country, and by his Father's house? Is it only that place, where he was born, and where his Kindred and Relations lived? This indeed is one sense of his Country, and his Father's house; and in this sense he obey'd, and went into Canaan, which was then an unknown Country to him. But it is somewhat unaccountable, why God should call *Abraham* out of his own Country; and make him forsake all his Kindred and Relations, not to give him the immediate possession of *Canaan*, but only a Promise of it; that some ages after his Posterity should inherit it; but he himself should sojourn all his days in it, without any Possession, or any settled Habitation there: As the Apostle adds; *by Faith he sojourned in the Land of Promise as in a strange Country; dwelling in Tabernacles with Isaac and Jacob, the Heirs with him of the same Promises.* If this were to take him from bad Company, it carried him into worse. For the *Canaanites* were then so wicked a People, that God was resolved to root them out, and to give their Land to *Abraham's* Posterity for an Inheritance. And though Men have a Natural Affection for their Native Country, and for their Father's House; yet this is no such difficult Tryal, to change the Air, and to transplant themselves into a better Country. And yet
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in this sense *Canaan* was no strange Country to *Isaac* and *Jacob*, who were born there. And though they had no Inheritance in that Country, nor any Cities to dwell in; yet they pitched their Tents where they pleased; and were great Princes, and owned so by those Princes and Inhabitants, who courted their Friendship and Alliance.

There must then be something more mysterious in this; and the Apostle plainly intimates, what it is. To earthly Creatures this World is their Country, their Home, and their Father's House. And though there are many Countries, which they know little or nothing of, yet in general they know, what the World is, and what its Enjoyments are; and are in their own Country, and among their own Kindred, Men like themselves, while they live here. But Heaven is an unknown Country; much more unknown than *Canaan* was to *Abraham*, before ever he saw it. It is only God, that can discover this Country to us, and the way to it, as he led *Abraham* into *Canaan*. These are the proper Characters of this World, and of Heaven. The one is our native the other an unknown and strange Land; which is foundation enough for a Type. And *Abraham's* leaving his own Country at God's Command, and living a Stranger all his Life after in the Land of *Canaan*, is in Scripture made a Figure of a Christians Life in this World, who is
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but a Pilgrim and a Stranger here. Thus David expounds it, 39th Psalm, 12th ver: *For I am a Stranger with thee, and a Sojourner, as all my Fathers were.* And yet he was not a Stranger in the Land of Canaan, as Abraham, Isaac, and Jacob were, in a literal sense, for he was King of Israel: And Canaan was no longer a strange Land in that sense, but it was the Inheritance of Israel. Thus in 119th Psalm, 19th ver. *I am a Stranger on the earth; hide not thy Commandments from me.* And therefore St. Peter exhorts all Christians as Strangers and Pilgrims to abstain from fleshly Lusts, which war against the Soul. When Abraham left his own Country, though he did not go out of the World, yet he was ever after a Stranger; had no other Country while he lived, which he could call his own. And if this was his mystical leaving the World; the Promised Land must be Heaven, which the Earthly Canaan was but a Figure of. Abraham lived a Stranger in the Earthly Canaan, though God had promised it him for an Inheritance. And he lived and died in the Faith of this Promise, as Isaac and Jacob also did. Which is a certain Proof, as the Apostle argues, that though they did believe that their Posterity should inherit the Earthly Canaan, yet they understood better things contain'd in this Promise, even a Heavenly Country which they hoped to inherit; though they had no Inheritance in the
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Earthly *Canaan*, but were Pilgrims and Strangers on the Earth. I observe further, that the Titles and Characters, which are given to *Canaan*, do in a strict and proper sense belong only to Heaven. It is every where called the *Promised Land*, and the *Land of Promise*: For God gave it to *Abraham* by *Promise*, Gal. 3. 18. Now the strict Notion of a *Promised Land*, and a *Promised Inheritance*, is what we can have no right to, but in virtue of a *Promise*, which is neither our Birth-right, nor the Merit of our Works. Thus St. Paul opposes the Law and the *Promise*: *If the Inheritance be by the Law*, that is, either by natural descent, or by the Merit of Works; *it is no more of Promise; but God gave it to Abraham by Promise.* And in this sense nothing can fully answer the Character of a *Promised Land* and a *Promised Inheritance*, but only Heaven. For this we have no natural right to; for it is above the original right of an Earthly Nature. And then whatever our Merits are, we can never merit a Reward, which is above our Nature. Eternal Life is the Gift of God, which we can have only by *Promise*. And that in a proper sense is only the *Promised Inheritance*, not which may be had by *Promise*, but may also be had without it, by Birth-right or Purchase, or Conquest, as any mere Temporal Inheritance may: But what nothing but a *Promise* can create any right to. And there-

therefore when *Canaan* was called the Promised Land, and the Land of Promise, as being given to *Abraham* by Promise; it was a just reason to expect a more Divine Accomplishment of this Promise, than in a mere Temporal *Canaan*.

Thus God gave *Canaan* to *Abraham* and his Seed for an *Inheritance*, and for an *Everlasting Inheritance*. But does any thing in this World deserve the Title of an *Inheritance*, much less of an *Everlasting Inheritance*? Can there be any such thing in such a mutable and changeable Scene? Or hath God's Promise to *Abraham* and his Posterity failed, who have now for so many Ages, had no *Inheritance* in the Earthly *Canaan*? No sure. But, as *St. Paul* proves from the rejection of the unbelieving *Jews*, that the carnal Posterity of *Abraham* was not that Seed, to which the Promises were made; so it is as evident, that the Temporal *Canaan* was not that *Everlasting Inheritance*, which God promised to *Abraham* and his Seed; since *Canaan* is no longer their *Inheritance*. But Heaven is truly and properly an *Inheritance*, the *Inheritance of them that are sanctify'd*, the *Inheritance of the Saints in Light*, the *Inheritance in the Kingdom of Christ and of God*; an *Inheritance immortal and undefiled*, which fadeth not away, reserved in the Heavens for us. Nothing less deserves the Name of an *Inheritance*; and yet what God calls an *Inheritance*, espe-

especially an inheritance promised with all the Solemnities of a Covenant, must certainly be an Inheritance in the highest and most perfect sense. And since the Land of *Canaan* in the Letter is not such an Inheritance, it must prefigure a more perfect Inheritance, the Inheritance of the Kingdom of God, and of his Christ.

Indeed this very Title of the Kingdom of God, and of Christ, gives a new confirmation to what I have now said. For we know that the Kingdom of *Israel* was the Kingdom of God, and of his Messiah. God was their King, and he promised to set his King, even his promised Messiah, upon the Throne of his Father *David*. Yet have I set my King upon my holy hill of *Sion*; I will declare the decree, the Lord hath said unto me, thou art my Son, this day have I begotten thee, Psalm 2. 6, 7. Now the Temporal *Canaan* was the Temporal Inheritance of this Kingdom; but the Kingdom of God and of Christ extends to another World. And therefore this Temporal *Canaan* must include in it the Promise of a Heavenly *Canaan*, which is the Perfection and Accomplishment of the Kingdom of God, and of his Christ.

Jacob's Vision is a plain and express Proof of this. He dream'd and behold a Ladder set upon the Earth, and the top of it reach'd to Heaven. And behold the An-
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gels of God ascending and descending on it. And behold the Lord stood above it and said, I am the Lord God of Abraham thy Father, and the God of Isaac; the Land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the Earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South; and in thee, and in thy seed shall all the Families of the Earth be blessed, Gen. 28. 12, 13, 14. Now what does this signify less, than that Communication, which is between Canaan and Heaven? That the Promise of the Land of Canaan reaches from Earth to Heaven; that the foot of this Ladder stood upon the Earth, but the top of it was in Heaven, where the God of Abraham and Isaac dwells. And this is that Land which God promised to Abraham and Isaac, and which he now promises to Jacob, from whence there is an ascent into Heaven. But let us hear how Jacob himself expounds this Vision, v. 16. And Jacob awaked out of his sleep, and he said, surely the Lord is in this place, and I knew it not. For did not Jacob know, that God is present in all places, that he fills Heaven and Earth with his Presence? Yes, most certainly. But here he finds him present in such a manner as he is not present in the rest of the World. The Ladder from Earth to Heaven, and the Attendance and Ministry of Angels plainly shew'd his peculiar Fa-

your and Regard for this place. And therefore he was afraid, and said, *How dreadful is this place ! This is none other but the House of God, and this is the Gate of Heaven, v. 17.* And therefore he called the Name of that place *Bethel*, which signifies the House of God. But God has but one House, which, as *Jacob's Ladder* did, reaches from Earth to Heaven. *Heaven is his Throne, and the Earth is his Footstool.* But the Footstool, though the meanest part, yet belongs to the Throne. And therefore it is not all the Earth in general, which is called his Footstool, but only *Canaan*; and in *Canaan* it self such places, where God was pleased to manifest himself more particularly present. Thus the Ark is called God's Footstool; as *David* tells the People of *Israel*, *As for me I had it in my heart to build an House for the Ark of the Covenant of the Lord, and for the Footstool of our God, 1 Chron. 28. 2.* And in the *95th Psalm*, ver. 5. *Exalt ye the Lord our God, and worship at his Footstool, for he is holy.* Our Saviour applies this Title to the whole Land of *Canaan*, *Matth. 5. 35.* *Swear not by the Earth, for it is his Footstool:* That is, the Land of *Canaan*; for the *Jews* never swore by any other Earth. In this sense the Temple is call'd God's House, where he is said to dwell, and to place his Name there, and to sit between the Cherubims: And the Ark of the Covenant is God's Presence: *Jerusalem* is the

Holy Mount, the City of the Great King. But it is only the Relation between *Canaan* and *Jerusalem*, and the Temple and Heaven, which is God's House and Throne; and the Communications of the Divine Grace and Presence from his Throne to his Footstool, from Heaven to Earth; which is the Reason and Foundation of all these glorious Characters. And cut off *Canaan* from Heaven; take down this Ladder, which preserves the Communication between Heaven and Earth; that is, make *Canaan* a mere Temporal and Earthly Inheritance, and it is no longer the Footstool, or the House of God; no more than *Ur* of the *Chaldees*, or *Egypt*, or any other part of the Earth deserves that Title. And yet, what *Jacob* adds is still more express and significant: *This is no other, but the Gate of Heaven.* 'Tis a very near relation to Heaven indeed, to be the Gate of it: For a Gate is of no other Use or Value, but to give us entrance and admission into Heaven. And therefore the Promise of that Land, which is the Gate of Heaven, must include the Promise of Heaven, or it signifies little.

This I take to be an evident Proof, that the Promised Inheritance and Promised Land was not confined to a mere Temporal *Canaan*. But the true Representation of the Case is this: God enter'd into Covenant with *Abraham*, to be his God; and the God of his Seed; and pro-

promised, that, when the time appointed was come, he would give them possession of the Land of *Canaan* for an Inheritance; where they should live separate from the rest of the World as his Peculiar People, under his immediate Care and Government, and enjoy the special Marks of his Favour and Presence, while they lived; and when they died, if their Sins did not stop up their way, they should be translated into his immediate Presence, and exchange a Temporal for a Heavenly *Canaan*. This was a Promise and Covenant worthy of God; this made *Canaan* indeed the House of God, and the Gate of Heaven. This was a good reason for the Patriarchs to live and die in the Faith and Hope of God's Promises; which they expected the Performance of, to themselves in another World, and to their Posterity both in this and the next.

Thus, to proceed, this gives us an Account also of *Esau's* Prophaneness in despising his Birthright; for that is the Name the Apostle gives it, *Heb. 12. 16. Lest there be any Fornicator, or prophane Person, as Esau, who for one Morsel of Bread sold his Birthright.* The Story of which we find, *Gen. 25. 29,* and following Verses. The Birthright, which he sold, was, to be the Heir of the Promises; of that Promise God made to *Abraham* of the Inheritance of the Land of *Canaan*. The reason of his selling it was, that coming out of the Field faint, he desired his Brother *Jacob*, that he would

feed him with that Red Pottage which he had made. *Jacob* took the advantage of this, and required him also to sell him his Birthright. *And Esau said, behold I am at the point to die, and what profit shall this Birthright do to me? And Jacob said, swear to me this day; and he swore to him, and he sold his Birthright unto Jacob. Thus Esau despised his Birthright.* From which Account it appears, that *Esau* understood no more by the Promised Land, than a Temporal Inheritance; which would do him no good, now he was ready to die. This was a prophane Contempt of God's Covenant and Promise, and of his own Interest in it; but the Foundation of it was that gross carnal Apprehension he had of the Covenant it self; which was great Impiety and Prophaneness to think thus meanly of God's Covenant and Promise; as if God had with so much Solemnity made a Covenant, which was not worth having. And if this be Prophaneness, then it is certain God's Covenant with *Abraham* was not a mere Temporal Covenant, nor the Promised Inheritance a mere Temporal *Canaan*.

But there is something further to be consider'd, which I think nothing can give a reasonable account of, without acknowledging *Canaan* to be a Type and Figure of Heaven. For it may be thought very unaccountable, why God, who had promised by Covenant to give the Land of *Canaan* for an Inheritance to the Seed and Po-

Posterity of *Abraham*, should defer the Accomplishment of this Promise for so many Ages. For it was Four hundred and thirty Years, before the *Israelites* went out of *Egypt*; and they spent forty Years in the Wilderness, before they enter'd into *Canaan*; so that there passed Four hundred and seventy Years from the beginning and making this Promise to the accomplishment of it. There may indeed be some Account given of this Delay. For when God had promised a whole Country to the Posterity of *Abraham*, it was reasonable enough to defer the actual Performance of it, till they were grown a great Nation, and numerous enough to people such a Country, and to drive out the Inhabitants of it; which will account for some part of this Time. But still it is a great Difficulty, why, in the mean time, God should suffer such a beloved People, with whom he had enter'd into Covenant, to be oppress'd so many Years with a cruel Bondage in *Egypt*; and afterwards, when he had deliver'd them out of *Egypt* with a mighty hand, should make them wander forty Years in the Wilderness; till all those, who came Men out of *Egypt*, except *Caleb* and *Jeshua*, were dead. And I can resolve this into no better Cause, than the Typical State of the *Jewish Church*.

God no doubt had other wise Reasons to justify his Providence in exposing the Children of *Israel* to such a hard Bondage in *Egypt*; and the History of *Moses*

tells us, why all that Generation of Men died in the Wilderness. But there were more Mysterious Reasons than this ; such as to make *Israel* a Figure and Representation of the miserable Slavery and Servitude of Mankind under the Dominion of Sin, and the Tyranny of wicked Spirits ; that Kingdom of Darkness represented by the *Egyptian* Bondage ; and to be a Figure of the Redemption of Sinners, in the Deliverance of *Israel* out of *Egypt* ; and of the Difficulties and various Tryals of the Christian Life in this World ; and the Spiritual Supports and Comforts of it ; and the Danger of Infidelity and Disobedience, *for which God swore in his wrath, that they should not enter into his rest.* All which we see very lively Figures of, in what happened to *Israel* in *Egypt* and the Wilderness. For this was the miserable State of Mankind ; they were enslaved for many Ages to wicked Spirits, whom they worshipped for Gods. Christ delivers us from this Slavery by Signs, and Wonders, and Miracles, and a Divine Power. But after this we still live in the Wilderness of this World, where we are stung by fiery Serpents, the Temptations of the Devil and wicked Spirits ; and have no other Cure, but to look, by the Eye of Faith, on the brazen Serpent upon the Pole, that is, our Crucified Saviour. And all the Support and Nourishment we have is the Manna from Heaven, and Jesus Christ, that Bread of Life, which came down from Heaven, and the Water out of the Rock, *which Rock*

was

was Christ. Now if all this was Typical, as I could shew you at large, from all the Allusions and Applications of the New Testament, that the *Egyptian* Bondage was a Figure of the Slavery and Servitude of Sin, from which we are delivered by Christ; and the Church in the Wilderness, a Type of the Christian Life in this World; then their Entrance into *Canaan* must be a Type of our Entrance into Heaven: And consequently, *Canaan* was a Type and Figure of Heaven, the true Promised Land, and Promised Inheritance.

And this gives an Account, why *Moses*, who brought them out of *Egypt*, and by whose Ministry God gave the Law to *Israel*, was not permitted to lead them into *Canaan*, and give them possession of that good Land. Because Immortal Life is not by the Law of *Moses*. *The Law was given by Moses, but Grace and Truth came by Jesus Christ.* And therefore *Joshua* was made Captain of the Host, to bring them into *Canaan*; and his Name was changed to make him a more proper Type of Christ. And yet *Joshua* himself led them only into the Earthly and Typical *Canaan*. But there is a more Divine and Heavenly Rest still reserved for the People of God; as the Apostle argues, *Heb. 4. 3, 4.* and following Verses, to prove that there is another Rest for true Believers; which none but true Believers shall enter into. *For we which have believed do enter into rest, as he said; as I have sworn in my wrath, if they shall enter into my rest, although the works were*

were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works. And in this place again, if they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they, to whom it was first preached, enter not in because of unbelief: That is, those Israelites, who for the Punishment of their Unbelief all died in the Wilderness, and never entred into Canaan: Again, he limiteth a certain day, saying, in David, to day after so long a time: That is, so long after Joshua had given them possession of the Land of Canaan: As it is said, to day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest: If the possession of the Land of Canaan, which Joshua gave them, was all the Rest that was promised; then would he not afterwards have spoken of another day. There remaineth therefore a Rest to the People of God. A Heavenly Rest which Canaan was but a Type of.

Thus I have, as briefly as I cou'd, shewn you, what Evidence we have to believe, that God's Covenant with Abraham, to bestow on him and his Seed the Land of Canaan for an Inheritance, did include in it the Promise of Heaven and Immortal Life in the Kingdom of God. I am very sensible, what I have now said, will be ridicul'd by Men, who believe neither the Old nor the New Testament. But I have nothing to do with them at present. It is sufficient to my purpose, that supposing the History of Moses to be true, as it is related, there can be no other

other tolerable Sense made of it. And if we believe the New Testament, we cannot reject Mystical Interpretations in general, when we find so many of them there. And then I fear not any Objections in particular against what I have said. For either the Reason of the thing, or natural Fitness and Congruity of the Interpretation, or the Authority of the New Testament, will confirm it all. And though this has been drawn out to a great length, I will make no Apology for it; since, besides my original Design, it contributes so much to the right understanding of God's Covenant with *Abraham*; which was the first Draught of the Gospel-Covenant, and fill'd up and perfected by the appearance of Christ that Promised Seed.

S E C T. V.

*The Proofs of the Immortality of the Soul
from the Law of Moses.*

3dly, **L**ET us now consider, what Evidence the Mosaical Dispensation gives us for the Immortality of the Soul and a Future State. For this is of a distinct consideration from God's Covenant with *Abraham*; which was confirm'd of God in Christ Four hundred and thirty Years before the giving of the Law, *Gal. 3. 17.* Now it is confessed by all, that the Law of *Moses* contains no express Promise of another Life. But yet the whole Mosaical Dispensation is one continued proof of it; if we will allow that God had any wise designs in that dispensation, or the *Jews* any common sense to understand it.

As first, to consider it only in the most general Notion as an instituted Religion. I shall not at present dispute this point with our Modern Infidels, whether the Law of *Moses* were a Divine Institution; or, which is all one, whether the Law was given by God. The *Jews* did firmly believe it, and had great reason to do so, if the History of *Moses* gives a true account of that terrible appearance on Mount *Sinai*, when God spoke the Law with an audible Voice, and gave them

them his Statutes and Ordinances by the Hands of *Moses*, when he was with him forty Days in the Mount. This, I say, the *Jews* always believed, and do so to this Day; and therefore did, and do believe, that their Religion came from God. Now I dare appeal to the most obstinate Infidels, whether they would not think it a very good Argument for a future State, did they believe, there was any such thing, as a Reveal'd and Instituted Religion. For is it credible, that God would give his Law immediately from Heaven, and so minutely prescribe all the Rites and Ceremonies of his Worship; if all Religion were to be confin'd only to this World? Or, that any People would patiently submit to such a burdensome Yoke, as the *Jewish* Law was; who had nothing to hope or fear from God, but only in this Life? The belief of Rewards and Punishments is the true Foundation of Religion. *He that cometh to God, must believe that he is; and that he is a Rewarder of them that diligently seek him, Heb. 11. 6.* And yet mere Temporal Rewards and Punishments never did, nor ever can make true Devout Worshippers of God: Experience tells us, that Men will venture, what God can or will do to them in this World, could they be secure, that there is no account in the next. And therefore, when God himself institutes a Religion, and annexes Rewards and Punishments to the Institution; whatever the Letter of these Promises or Threatnings signifies, they must always be extended to another World; because these are the

the proper Promises and Rewards of Religion ; without which it loses its Sacred obligation, and turns into a mere Civil and Politick Institution.

But what is this, you will say, to the proof of a future State, when the Law it self makes no mention of it ; but contains no other Promises or Threatnings in exprefs words but what are Temporal ; which seems rather to confute the belief of another Life ? For had there been any future Rewards ; it is reasonable to think, that God would have promised such Rewards in Exprefs Terms ; which would have been a more powerful support to their Faith, and a stronger obligation to Religious Worship.

But this is not the Question , whether this be the best Evidence, we can have, for a future State ; For that we grant, it is not. But whether it be not a better evidence than the mere Light of Nature gives us ; And whether Devout *Jews* had not all the reason in the World to expound these Temporal Promises into Eternal Rewards ; which according to the Sense of Mankind are the proper Rewards of Religion. When we are assured, that God will reward his Devout Worshippers, which the Temporal Promises of the Law assure us of ; it is very easy and natural to believe, that these Rewards shall be compleated and perfected in a better Life.

This is what good Men most passionately desire ; This is what God can do ; what the Light of Nature teaches us to hope for ; And then

then such Temporal Promises are a very good Pledge and Earnest of it. For if God have a favour to good Men, and will greatly reward them, as these Temporal Promises prove he will ; it is not to be thought, that God will confine all his grace and favour to this World ; where, if it were nothing else, the shortness of their abode makes them incapable of any great Reward. And this assurance the Mosaical Law, considered as a Divine Institution, gave the *Jews* ; though it made no express Promises of another Life.

Especially if we consider, secondly , that these Promises are of such a Nature, and so circumstantiated, that they cannot receive their just and full accomplishment in this World. God promised *Abraham* to give him the Land of *Canaan* for an Inheritance ; which, as I have already shewn you, included in it the promise of Heaven. And the Mosaical Dispensation confirms this many ways. When *Abraham* was commanded by God to leave his own Country and his Father's House, and to follow him into a strange Land ; from that time he lived, as it were, out of this World. And when God in his own appointed time fulfilled this Promise to *Abraham's* Posterity, by giving them possession of *Canaan* for an Inheritance ; this Land it self was separated from the rest of the World, as if it were no part of it. They were to live by themselves, and to be a World by themselves ; to have no Communication with the Idolatrous Nations ; and such at that time all the Nations of the World were.

were. None were permitted to live among them, who did not worship the one Supreme God, the God of *Israel*, and no other God besides him. For this was a Holy Land, which God had chosen for himself, to place his Name there. And they were a holy and a peculiar People, separated to the peculiar Worship and Service of God. Now is it possible to expound all this to a mere literal Sense? Can we possibly think, that God who is the Maker of the World, and the Sovereign Lord of all, should separate *Canaan* from the rest of the World, and the Children of *Israel* from the rest of Mankind, only to have a little Spot of Earth, and a little handful of Men on it, whom he would call his own? If God design'd only to have a People in this World, why did he not assert his Authority over all Mankind; and make himself as much known to them all, as he did to *Israel*? Why did he separate *Canaan*, and separate *Israel* from the rest of the World, when the whole World and all Mankind are equally his? If God's Covenant with *Israel* were a meer Temporal Covenant, it were impossible to give any account of this matter. But when all Mankind were declin'd to Idolatry, it became the Divine Wisdom by extraordinary Methods to preserve a Holy Seed in the World; and to separate them from the Conversation of Idolaters by peculiar Laws and Rites of Worship, to serve the Ends of his Grace and Providence in future Ages. But this is not my present Business. What I have

I have now to observe is only this: That since God had separated *Israel*, and separated *Canaan* from the rest of the World; they had reason to think, that his Covenant and Promises were not confin'd to this World; when it separated them from this World, and would not allow them any Conversation in it. For to take them out of this World, even while they lived in it, and to do this as a peculiar act of Grace and Favour, could signifie nothing less, than that they were not of this World; but that he had reserved a better World, and more Divine Conversation, for the true *Israelites*. And therefore, as I observed before, after God had given them the possession of the Land of *Canaan*; good Men still own'd themselves to be Pilgrims and Strangers upon Earth.

Thus God promised his Presence to them, that he would dwell among them and be their God. This he did in the Tabernacle in the Wilderness, where was the Ark of the Covenant; and when they were settled in *Canaan*, *David* design'd, and *Solomon* built him an House, where he took up his abode and rest; and dwelt between the Cherubims, and was daily attended by his Priests and Ministers. But when all the Earth is God's, as well as *Canaan*; and he is present in all places; Why had he his Temple only in *Canaan*? Why did he promise his Presence only to *Israel*? Truly I can give no other Account of it but this; that his Dwelling with them in the Temple, was a Pledge of their Dwelling with him in Heaven; that as

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God fills Heaven and Earth, yet his immediate Presence is only in Heaven; there is his Throne and visible Glory; so of all the Places on Earth, he chose *Canaan* for his peculiar Residence. The Temple was his Earthly Throne, where God dwelt among them. But what was the Happiness of this, if it did not intitle them to be translated into the Presence of God? The Promise of a Land, where God would dwell among them, could receive its just Accomplishment in no other place but Heaven.

And this was a good reason for devout Men to expound all those Blessings God promised them in the Land of *Canaan*, if they observ'd his Statutes and Judgments, of the Spiritual Blessings of the Heavenly *Canaan*. That Long Life in the Earthly *Canaan* signified Immortal Life in the Heavenly; that Peace, and Plenty, and Riches, and Honour, signified the Ease and Self-enjoyment, Dignity and Perfection of that happy State. Thus *Solomon* applies it, *Prov. 3. 13.* and following Verses, *Happy is the Man that findeth Wisdom, the Man that getteth Understanding; for the Merchandise of it is better than the Merchandise of Silver, and the Gain thereof than fine Gold: Length of days is in her right hand, and in her left Riches and Honour. She is a Tree of Life* (which we know was to bestow Immortality on Man) *to every one that layeth hold upon her; and happy is every one that retaineth her.* And thus *St. Paul* expounds the Promise of Long Life in the Fifth Commandment: *Honour thy Father and thy Mother,*
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which is the first Commandment with promise ; that it may be well with thee, and that thou mayst live long upon the Earth, Eph. 6. 2, 3. which he applied to the Ephesians, who never lived in Canaan, nor were ever like to live there. But Long Life in the Promised Land did not meerly signifie Long Life in Canaan, but Immortality in Heaven. The Gospel it self represents the Happiness of the other World, by Life, Riches, Glory, a Crown, a Kingdom : For we have no other way of conceiving these invisible things, but by sensible Images and Representations. And therefore in a Typical State, which was the State of the Jewish Church, the Promises of Temporal Blessings in a Temporal Canaan, might very properly be expounded as Figures of Eternal Life and Blessedness in the Kingdom of God. And so St. Paul seems to understand it, when he tells us, *Godliness hath the Promises both of the Life that now is, and of that which is to come.* So it was under the Law : tho' the expresse Letter of the Law contain'd only Temporal Blessings, yet they included all the Spiritual Blessings of another Life ; and were so understood by good Men. As now under the Gospel, tho' the most expresse Promises we have are of Immortal Life, yet they contain in them God's peculiar Care and Providence over us in this World ; that if we seek first the Kingdom of God and his Righteousness, all these things shall be added unto us.

Thirdly, To confirm this, I observe farther, that God gave the same Laws to Israel

as the Condition of their Happiness, and Prosperity in the Land of *Canaan*, which he now requires us to observe, to qualify us for the Happiness of Heaven. And it is reasonable to think, considering the Wisdom, Justice, and Goodness of God, that where the Conditions are the same, the Happiness also should be the same.

The Ten Commandments are acknowledged to be the Summary of all Natural and Moral Laws; and the Ceremonial and Ritual Observances of the Law, were intended to signify all that Spiritual Purity of Heart and Mind, which is now required by the Gospel. Circumcision, and Washings, and Purifications, and abstaining from unclean Meats, and a great many other Observances, were to teach them the most Divine Virtues, *viz.* the Circumcision of the Heart, to wash them and make them clean, to put away the Evil of their doings, and to learn to do well, as their own Prophets expound them. Their Sabbatick Rest, their Publick Fasts, and Festivals, and Sacrifices, which contain'd all the parts of Natural Worship, with all the instituted Signs and Expressions of it, and which good Men understood to be of no value without internal Piety and Devotion of Mind, which they were intended to signify: I say, these and such like Laws were the Terms of God's Covenant with *Israel*. And there is nothing more, if we consider the true Intent and Signification of these Laws, required of us under the Gospel, to intitle us to Heaven.

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Which is a very good reason to think, that Heaven was promised them under the Type and Figure of a Temporal Canaan. And certainly thus the Psalmist understood it, Psalm 15. *Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh Righteousness, and speaketh the Truth from his heart. He that backbiteth not with his Tongue, nor doeth evil to his Neighbour, nor taketh up a reproach against his Neighbour: In whose eyes a vile person is contemn'd, but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not; he that putteth not out his money to usury, nor taketh reward against the Innocent. He that doeth these things, shall never be moved.* These were Laws given to Israel to observe in the Temporal Canaan: But the Psalmist certainly speaks here of the true Holy Hill, that is, of Heaven it self, which the Earthly Sion was but a Figure of. For many dwelt in the Earthly Sion, who did not observe these Laws; but none could dwell in this Holy Hill without observing them; and those who did observe them, should never be moved, that is, shall always dwell there; which signifies, that this Holy Hill the Psalmist speaks of, is an Eternal Habitation, which can be true only of Heaven.

Had God intended no more in his Promises to Israel, but a Temporal Canaan, he used them much worse than he did the rest of Mankind. All the Priviledge they had by being God's peculiar People, was to live under severer Laws, and to be more severely

punish'd for their Sins ; as God himself tell them, *You only have I known of all the Families of the Earth, therefore will I punish you for all your Iniquities, Amos 3. 2.*

As for Instance. All the rest of the World were Idolaters, but God did not therefore dispossess them of their Countries ; many of which were as flourishing Countries as *Canaan* was. But if the *Jews* turn'd Idolaters, God certainly delivered them into the hands of their Enemies ; either to be oppress'd by them at home, or to be carried Captive by them into Foreign Countries ; that *as they served strange Gods in their own Land, they should be Strangers in a Land, which was not theirs, Jeremiah 5. 19.*

Now supposing *Canaan* to be a mere Temporal Inheritance, it is very unaccountable, why God should suffer all the rest of the World to be Idolaters, but not suffer the Children of *Israel* to commit Idolatry in *Canaan*. For why should the Idolatry of *Israel* in *Canaan* be more provoking than the Idolatry of all the World besides ? And yet for this reason the Ten Tribes were carried away into a perpetual Captivity ; and *Judah* was afterwards carried Captive into *Babylon* for seventy Years. But now if *Canaan* was a Type of Heaven, as the Carnal *Israel* was of the True Spiritual *Israel*, this gives a plain account of it. For how prosperous soever Idolatry may be on Earth, no Idolaters must live in Heaven ; none must be own'd for God's peculiar People, nor dwell in his Presence, who worship any strange God. And this

this is a good Reason, why God gave the same Laws for *Canaan*, as for Heaven. But then if this be allow'd as a good Reason, it proves that the Promise of the Temporal *Canaan* did reach to Heaven; that they were train'd up under such Laws and Discipline in the Temporal *Canaan*, as should prepare and qualifie them to dwell in God's immediate Presence in Heaven.

Fourthly. 'Tis universally acknowledg'd by all Christians, that the most Mysterious Parts of the *Jewish* Worship were Types of Christ. The Temple where God dwelt by Symbolical Signs, was the Type of the Body of Christ, wherein *the Fulness of the Godhead dwelt bodily*, not in Types and Figures, but *σωματικῶς*, really and truly, *Colossians* 2. 9. And therefore Christ owns himself to be *greater than the Temple*, *Matth.* 12. 6. Most of the Sacrifices of the Law were Types of that great Sacrifice upon the Cross; as we must own, if we acknowledge the Authority of the New Testament, which applies all these Legal Sacrifices to the Sacrifice of Christ; as, besides many other places, you may see at large in the Epistle to the *Hebrews*. Now if the Mosaical Oeconomy was Typical of Christ and of the Gospel State, it must typifie also all the Blessings of the Gospel, and therefore that *Immortality* which Christ *hath brought to light by the Gospel*. And indeed all the Amusements of their Law were such a mere Show and Pageantry, that Wise and Devout Men had reason to apprehend something more

Divine and Myſterious conceal'd under them. And it is certain, that when Earthly Things are Types, they muſt be Types of Heavenly. The Earthly Tabernacle and Temple, where God choſe to dwell on Earth, muſt typifie the immediate Preſence of God in Heaven, whither the God Incarnate, who was made Fleſh and Blood amongſt us, will tranſlate all his ſincere Diſciples, to be where he is, and to ſee his Glory. Thoſe legal Sacrifices, which ſanctified to the purifying of the Fleſh, and to give admiſſion into the Earthly Tabernacle and Temple, muſt typifie that great Sacrifice, wherewith Heavenly things are purify'd, and which gives admiſſion into the immediate Preſence of God.

Fifthly. We muſt here more particularly conſider the nature of Sacrifices, which made up a great part of the Moſaical Law; tho' the uſe of Sacrifices has been as ancient as the Fall of Man. 'Tis a great Diſpute whether Sacrifices are a part of Natural or inſtituted Worſhip. We have in Scripture no account of their Inſtitution, and that occasions this Diſpute. But I could never yet find in my own Mind, or learn from any other Man, a good Natural Reaſon for offering Beaſts in Sacrifice to God. And yet all Natural Worſhip is founded upon ſome plain Natural Reaſon. And beſides this, were Sacrifices a Branch of Natural Worſhip, how come they to be abrogated? For tho' the Goſpel of Chriſt improves Nature, it abrogates nothing that is purely Natural.

Natural. And it is certain that in the *Jewish* Law there was nothing Natural, but all Typical in their Sacrifices. And therefore, tho' there is no mention made in the History of *Moses* of the Original Institution of bloody Sacrifices, we have reason to think, that Sacrifices were not Nature, but Institution.

But then this starts a greater Difficulty: To what End these Sacrifices were instituted by God? All Men grant, that Sacrifices were for the expiation of Sin, to redeem the Life of the Sinner, with the Life of the Beast, which was sacrific'd in his stead. But then this seems very unaccountable, how the Life of a Beast should make an Atonement for the Sins of Man; why Blood should be required for the Expiation of Sin; and what Satisfaction this could make to the Divine Justice.

But setting aside all these Disputes at present, there seems to be one great End of Sacrifices which is little taken notice of, and that is, to give Men Hopes of a Life after Death. *Adam* was threatned with Death, if he should eat of the Tree of the Knowledge of Good and Evil: *In the day that thou eatest thereof, thou shalt surely die.* So that from that time he was under the Sentence of Death. But yet he lived many hundred Years, before this Sentence was actually executed upon him; which must be resolv'd into the merciful Goodness of God, who immediately upon the Fall promised a Redeemer,
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that the Seed of the Woman should break the Serpent's head; and in the mean time accepted the Sacrifice of Beasts, as a Ransom for the Life of Man; as it was in the Case of Isaac, who was a Type of Christ; when he was to be offered as a Sacrifice to God, his Life was spared, and a Ram offered in his stead; which signified that the Sacrifices of Beasts should be accepted till the coming of Christ, who should put an end to them all, by the great Sacrifice of the Cross. We do not indeed read that *Adam* at that time offer'd any Sacrifice to God; but we read, that which makes it very probable that he did: For it is said, that *unto Adam and his Wife God made Coats of Skins, and cloathed them*; which must signifie the Skins of Beasts; and that proves that Beasts were then kill'd; which, as far as we can learn, they were not for many Ages, but only for Sacrifices.

But still what is this to a Life after Death? The Account of which seems plain and short, that the Sinner legally dies in the Death of the Beast which is sacrific'd in his stead, but he himself lives after this legal Death, which is a Life after Death, and an Earnest of Immortal Life, after the Death of these Bodies; and gave good Men great reason to hope for it. Thus I'm sure it was in fact in all the World. For, whatsoever Reasons they had for it, all Men thought the Expiation of Sacrifices extended to another Life. But what the Sacrifices of Beasts were but an obscure Figure of, was evident in the Sacrifice of Christ, which was typi-
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fy'd by them. He died upon the Cross for us, to deliver us from Death; but then he himself rose again from the Dead, and became the Example and the Author of a Life after Death. Which shews us, what the Meaning of those Figures was; and gives us such a Proof of a Life after Death, as neither the Light of Nature, nor the Law of *Moses* could give us. Which brings me to the Third and most perfect Evidence of Immortal Life; that *Life and Immortality is now brought to Light through the Gospel.*

CHAP. IV.

Concerning the Gospel Evidence of Immortal Life.

SECT. I.

The Gospel Notion of Life and Immortality.

HAVING explain'd to you the Natural and Moral Arguments for the Immortality of the Soul, and a Future State, and shewn you what greater Evidence we have of this from God's Covenant with *Abraham*, and from the History and Law of *Moses*; let us now consider, what greater Evidence

Evidence the Gospel of our Saviour has given us, which is the last and highest Evidence of all: As St. Paul tells us, *Christ hath abolish'd Death, and brought Life and Immortality to Light by the Gospel*, 2 Tim. I, 10.

But this seems to be a terrible Objection against all, that I have already discours'd: As if the World had known nothing of *Life and Immortality*, till the preaching of the Gospel by Jesus Christ. For if there were such good Evidence for a Future State from the Light of Nature, and from the Laws of *Moses*, as I have endeavour'd to prove that there is, How can the Apostle say, that *Life and Immortality is brought to Light by the Gospel*; which seems to imply, that the World was in the Dark before, and knew nothing of it? And therefore it will be necessary, before I proceed, rightly to state this matter.

The Common Answer to this Objection is, that tho' Mankind did generally believe a Future State, that the Souls of good and bad Men did live after Death, and that they were rewarded and punish'd according as they had deserv'd; yet they had not so clear, and certain, and distinct a knowledge of this, as the Gospel Revelation gives us: That tho' they were not wholly in the Dark, not perfectly ignorant of another Life, yet now they see by a brighter Light, and have the highest Evidence, that can be given for unseen things; that comparatively speaking, *Life and Immortality may be said to be brought to Light by the Gospel*, tho' the
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World was not wholly ignorant of a Future State before.

Now this I grant is true ; but it does not seem to answer the height of this Expression. For to *bring to Light* properly signifies a new Discovery of something that was unknown before, or not generally known. And therefore we must enquire what the Apostle means by *Life and Immortality* ; for here, as I apprehend it, the Mistake lies.

Now by *Life and Immortality* is generally understood no more than a Future State ; that the Souls of good Men live, and receive the Rewards of Virtue after Death. And in this Sense it is very hard to say, that *Life and Immortality is brought to Light by the Gospel* ; since the Generality of Mankind, whatever the Reasons of this Belief were, did believe it from the beginning of the World. But this is not the Gospel Notion of *Life and Immortality* ; which does not merely signify the Life of separate Souls, but the Resurrection of the Dead into Immortal Life, to live for ever in Immortal and Incorruptible Bodies. If it appears that this is the true Gospel Notion of Life and Immortality, you will all grant, that *this Life and Immortality is brought to Light only by the Gospel*. The Heathen World knew nothing of it ; their wisest Philosophers laugh'd at the mention of it, when St. Paul preach'd *Jesus and the Resurrection*. There is indeed some reason to think, that good Men, both before and under the Law, had some Notion of the Resurrection of the
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Body, as I have already observ'd to you from that Passage in *Job*, which cannot reasonably be expounded to any other sense. I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. And though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God: Whom I shall see for my self, and mine Eyes shall behold, and not another; though my reins be consumed within me, *Job* 19. 25, 26, 27. And there are several Texts in the Book of *Psalms*, which seem plainly to look that way. In our Saviour's days this seems to have been the receiv'd Opinion concerning the Resurrection. For the Objection of the *Sadducees* against the Resurrection, plainly relates to the Resurrection of the Body. They put the Case of a Woman, who had successively married seven Brethren, whose Wife she should be of the seven at the Resurrection, for they all had her? which they must understand of the Resurrection of the Body; for they could not think that unbodied Spirits married. And if they intended by this Objection to oppose the received Opinion of the Resurrection, then the Resurrection of the Body was the general Faith of those days. And we may observe, that as often as our Saviour speaks of the Resurrection of the Dead, yet none of them ever objected against this as a new Doctrine. And yet it does not appear, whence they had this Notion, or what Foundation there was for this in their Law, which makes no express mention of it.

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One thing which seems strongly to have inclin'd them to this Belief, is, the Glory of the Kingdom of the *Messias*, which gave them an Expectation of rising again from the Dead, to reign with him on Earth, when he appear'd; without which all the good Men for so many Ages, who lived before the coming of the *Messias*, could have had no share in the Glory and Happiness of his Reign. But this *Immortal Life* was never brought to Light, was never made visible, till the appearance of Christ. The Heathen World knew nothing of it; and the *Jews* had but very imperfect Conjectures about it: But now we see the Resurrection of the Dead, and Immortal Life, in the Resurrection of Christ from the Dead.

Now I need not say much to prove, that this is the true Gospel Notion of *Life and Immortality*: Not only that the Souls of good Men live and subsist after this Life in a separate State; for tho', as our Saviour says, *they all live to God*, yet the Separation of Soul and Body is both in a Natural and Scripture Notion a State of Death; and such Men are called the Dead; but Immortal Life begins in the Resurrection of the Dead. The Apostle tells us, that *Christ has abolish'd Death, and brought Life and Immortality to Light*. Now to abolish Death is to put an end to it; and nothing puts an end to Death, but rising from the Dead. This Christ has done in his own Person, and thereby destroyed the Power of Death, and given a visible demonstration to all his Disciples

Disciples of *Life and Immortality*: that they also shall rise again from the Dead, and live in Immortal Bodies, as he now does. And therefore what we render *Immortality*, ἀθάνατος, signifies *Incorruption*, which relates wholly to the Body, which sees Corruption in the Grave, is sown in Corruption, but raised in *Incorruption*. St. Paul tells us, that as in Adam all die, so in Christ shall all be made alive. Now we know, that that Death, which Adam brought upon himself and all his Posterity, is the Separation of Soul and Body. And therefore to be made alive in Christ, must signifie our Resurrection from the Dead with incorruptible and immortal Bodies. But I need not insist upon the Proof of this. For there is not any one Text in the New Testament, where *Immortal Life* signifies any thing else, but the state of the Resurrection. And this is the force of our Saviour's Argument, whereby he proves the Resurrection of the Dead. Now that the Dead are raised, even Moses shew'd at the Bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob: For he is not the God of the Dead, but of the Living; for all live to him, Luke 20. 37, 38. Some think, that our Saviour's Argument proves no more, but that the Souls of Good Men live after Death; not that their Bodies shall be raised again from the Dead: Which is very strange, when our Saviour expressly alledges it to prove, that the Dead arise; and the Dispute, as I observed before, was not about the Immortality

mortality of the Soul, but the Resurrection of the Body. When our Saviour proves that *Abraham, Isaac, and Jacob*, who were dead, shall rise again, because *God is not the God of the Dead, but of the Living*; Can *Living* here signifie those who are dead, and live only in a state of *Death*? What then do the *Dead* and *Death* signifie? How do *Dead* and *Living*, and *Life* and *Death*, differ, if both signifie the State of Separate Souls, which yet are constantly oppos'd to each other in Scripture? So our Saviour tells us, *I am he that liveth and was dead, and behold I am alive for evermore*. Where his being *dead* signifies the separation of his Soul and Body, and his *living* signifies the re-union of them at his Resurrection, when he reassum'd his Body Immortal and Glorious never to part with it more, *Revelations* 1. 18. And thus we must understand our Saviour's Argument, if we will make any thing of it. The *Dead rise*, that is, those, who are now in a State of Separation, who have left their Bodies in the Grave, shall rise again with their Bodies into Immortal Life. And this our Saviour proves, because God owns himself to be the God of such good Men, who are dead: Their God, that is, their Father, their Preserver, their Benefactor, their *exceeding great reward*, who will bestow all Blessings on them. But God is not all this visibly to good Men, while they want their Bodies, which are necessary to compleat and perfect their Happiness. But then he will appear to be their God, when he

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shall

shall restore them to Life again, and cloath them with Immortal and Glorious Bodies; *For he is the God of the Living.* And if it be objected, why then does God call himself the God of these good Men, while they are in the state of Death? Our Saviour answers, *All live to him.* They are not now extinct, but are as happy as a state of Separation will admit, and their Life is safe in God's hands, who in his own good time will certainly restore them to Life again. And therefore he is their God now, and will appear in a more glorious manner to be their God then. This is a plain and sensible Argument, and, I doubt not, is the true meaning of our Saviour in this place. And this may satisfy us, what is meant by *Living*, and by *Life and Immortality*. Whatever Persuasion the World had of the Immortality of the Soul, that alone is not the Gospel *Life and Immortality*, which signifies such a perfect state of Life, as results from the blessed Re-union of Soul and Body.

SECT.

S E C T. II.

The Gospel Promises of Life and Immortality.

HAVING thus clear'd the way, I proceed to consider how this *Life and Immortality is brought to Light by the Gospel.*

Now there are two things commonly insisted on to this purpose, which are of great weight and moment; tho', I think, as commonly stated, they fall very short of that full Evidence, which the Gospel gives us. And they are, *First*, the express Promises of Life and Immortality: And, *Secondly*, the Visible Confirmation of all these Promises by the Resurrection of Christ from the dead.

First, The express Promises of Immortal Life. That there are such Promises contain'd in the Gospel, is too plain to need a Proof. Our Saviour upon all occasions promises *Eternal Life* to all his sincere Disciples, and threatens Hypocrites, and Infidels, and all incorrigible Sinners, with *Eternal Punishment*. Thus our Saviour declares the Will of his Father; *God so loved the World, that he gave his only begotten Son, that whosoever believes in him, should not perish, but have everlasting Life. This is the Will of the Father, which hath sent me, that of all that he hath given me I should lose nothing,*

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but should raise it up again at the last day ; and this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting Life, and I will raise him up at the last day, John 6. 39, 40. I am the Resurrection and the Life, he that believeth in me, though he were dead, yet shall he live, and he that liveth, and believeth in me, shall never die, John 11. 25. This is Life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent, John 17. 3. All those Promises, which so frequently occur, of the Kingdom of Heaven, of seeing God, of Glorious Bodies at the Resurrection, that the Righteous shall shine forth like the Sun in the Kingdom of their Father, give us as great an assurance of this, as the express Word and Promise of God can give us. Let us then consider the nature of this Evidence, which, *First*, is a new sort of Evidence, which the World never had before: And, *Secondly*, That we can have no Evidence of Life and Immortality, in the Gospel Notion of it, without a Promise: And, *Thirdly*, it exceeds all other sort of Evidence which the World ever had before.

As for the *First*, I need say little of it ; for no Man pretends that the World had any express Promise of Immortal Life before the Revelation of the Gospel. The Men of Reason, who think Natural Reason sufficient for all the purposes of Religion, reject all Revelation, and consequently all Divine Promises, which can be known only by Revelation. And tho', as I have shewn

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you, there are very strong Presumptions in the *Jewish* Law of another and a better Life after this, and such as gave good Men a very firm belief of it, yet it is certain there are no exprefs Promises of *Life and Immortality* in the Old Testament; for they might easily be shewn, if there were any there. And our Saviour himself in his Dispute with the *Sadducees* alledges no such Promises, but argues only by consequence, from God's owning himself to be the God of *Abraham*, and *Isaac*, and *Jacob*. And therefore this is a new kind of Evidence, which the World never had before. And what the advantage of this is, will appear, if we consider,

Secondly, That we can have no certain Evidence of Life and Immortality, in the Gospel Notion of it, without a Promise. Gospel Life and Immortality is the Resurrection of the Dead; and 'tis certain there can be no natural Proof or Evidence of the Resurrection, because there is no natural Reason or natural Cause of it. If the Dead rise again, it is owing wholly to the good Will and Pleasure of God, and is entirely the effect of a Divine Power, not of Natural Causes. And therefore we can know nothing of it, nor have any other Evidence for it, but only by Revelation. If God declare his Will, that he will raise the Dead, this is a good reason to believe it; but there is no reason for it antecedent to the Divine Will, which can be known only by Revelation. There may be some Natural

Reasons given to prove the Immortality of the Soul, that it does not die with the Body, but survives and acts in a separate state. And this is the utmost that the Heathen Philosophers ever pretended to; and the utmost that our Modern Deists, who reject all Revelation, will own: And indeed, when they have laid aside all Revelation, they have no reason to own any more. But this is not to believe Immortal Life, but only that the Soul does not lose all Knowledge, or conscious Sensation, in a state of Separation from the Body. But this is a State of Death still, not Immortal Life, which is the peculiar Reward our Saviour alone expressly promised to his Disciples.

I must confess (tho' I hope a prevailing Custom will excuse it) I think we take a wrong course, when we begin the proof of Immortal Life with proving the Natural Immortality of the Soul: Which, how well soever we can prove it, signifies nothing to a Christian Immortality. For tho' the Soul cannot die with the Body, and lose all Knowledge and Sense in a state of Separation from the Body, yet this does not prove that the Dead shall rise again into Immortal Life, which alone is the Gospel Immortality. And yet this is the subject of the warmest Disputes and the fiercest Zeal, which neither our Saviour nor his Apostles ever concern'd themselves with.

The not distinguishing between what we commonly call the Immortality of the Soul, and that *Life and Immortality* which Christ

Christ hath brought to Light by the Gospel, very often occasions dangerous Mistakes to the great prejudice of the Christian Faith. This makes some Men think, that, to prove that Immortal Life which Christ has promised, it is absolutely necessary to prove, that the Soul is by Nature Immortal; and that, if they can prove the Natural immortality of the Soul, this proves that Immortal Life which Christ hath promised; and that, as much as they fail in these Proofs, so much less Evidence they have of the Gospel Immortality. But these are two very different things, and must be prov'd by very different Arguments; and indeed in a different Order and Method. The Immortality of the Soul does not prove the Gospel Immortality; but the Gospel Immortality is the best Proof of the Natural Immortality of the Soul, which ultimately resolves our Faith into the sole Authority of a Divine Revelation, and a Divine Promise; as the other way does into the mere Evidence of Natural Reason; which may greatly endanger our Faith. As to explain this briefly to you.

First, The Immortality of the Soul signifies no more, than that it does not die with the Body, does not fall into nothing, or into a state of Insensibility. But that *Life and Immortality*, which the Gospel promises, is the Resurrection of the Dead. Now these two different kinds of Immortality must be proved by very different Arguments. The Natural Immortality of the Soul without a Revelation can be prov'd

only by Natural Arguments, taken from the Nature and Operations of the Soul, &c. But the Resurrection of the Dead can be proved by no Natural Arguments: For it is not in the Power of Nature to raise the Dead. That depends wholly on the good Will and Pleasure of God, which can be known only by Revelation. So that the Proofs of these two do not depend on each other. We may have a certain Revelation of Immortal Life, whether we can prove the Natural Immortality of the Soul or not. And tho' we could prove the Immortality of the Soul by plain and self-evident Reasons, this does not, and cannot, prove the Gospel Immortality: that is, tho' we could prove that the Soul does not die with the Body, this cannot prove, that the Body shall rise again, and Soul and Body be reunited in Eternal Life. And therefore the Christian Faith of the Resurrection of the Body, and Eternal Life, is not directly and immediately concern'd in this whole Dispute of the Immortality of the Soul. For as the Proofs of Immortal Life are good without it, so the Natural Proofs of the Immortality of the Soul cannot prove the Resurrection of the Body and Immortal Life.

But, *Secondly*, tho' the Natural Immortality of the Soul does not prove the Gospel Immortality, yet the Gospel Promises of Immortal Life are the best proof of the Natural Immortality of the Soul. Christians are no farther concern'd in the belief of the

the Natural Immortality of the Soul, than to prove that the Soul lives and subsists after Death, that it does not sleep nor fall into a state of Insensibility between Death and the Resurrection. We have indeed very good proofs of this in Scripture, without concerning our selves in this Dispute, of the Natural Immortality of the Soul, as I shall have occasion to shew hereafter. But yet, if we can prove that the Soul is by Nature Immortal, this is a Demonstration against that absurd Opinion of the Sleep or Death of the Soul until the Resurrection.

Now what better Confirmation can there be of all the Natural Arguments for the Immortality of the Soul, than the Gospel Promises of *Life and Immortality*? For there is reason to think that the Soul is by Nature Immortal, when God has promised to cloath it with an Immortal Body. If the Soul were by Nature mortal, why should it ever rise again, when it once dies? For Death is the Natural End of a Mortal Creature; and when it dies, it has had all that being, which it was made for. But if the Soul be by Nature immortal, and Death signifies only its separation from the Body, there may be very wise Reasons, why a good God, should cloath the Immortal Souls of good Men with Immortal Bodies again, and raise them into Immortal Life. And it will add some force to this Argument, if we consider, that bad Men shall rise again into endless Punishments; which is a good Argument,

gument, that their Souls are by Nature immortal. For, whatever other Difficulties there may be in Eternal Punishments, this will be an unanswerable one, that a mortal Creature should be made immortal, to be punish'd for ever. For Eternal Punishments can never be just, if the Person, who is to suffer them, be by Nature mortal. For such Punishments, as exceed the proportion of Nature, must exceed the Natural Measures of Justice too. So that the Resurrection of the Body, which is the Gospel Immortality, does by plain and necessary consequence prove the Immortality of the Soul also: and then we shall more clearly see the Natural Symptoms and Evidences of Immortality, and feel the force of those Arguments, which, when we begin with them, when they stand alone, how probable soever they may appear, do not carry an absolute Certainty with them.

Thirdly. The Evidence of these Divine Promises of Life and Immortality, exceeds all the Evidence that the World ever had before. What I have already said, sufficiently proves this. For if all the Natural Arguments for the Immortality of the Soul, were they never so good, cannot prove the Gospel Life and Immortality, that is, cannot prove, that the Dead shall rise with Immortal and Incorruptible Bodies; and if the Gospel Promises of Life and Immortality do more certainly prove the Immortality of the Soul, than any Natural Arguments can prove it without such a Promise, there
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is no doubt, but these Gospel Promises are a greater and better Evidence of Immortal Life, than the World ever had before.

But that which I at present design, is to consider the difference between a Divine Promise and Natural Reason, as to the Evidence and Certainty of Faith, that is, between a Divine and Natural Faith. For even in Natural Knowledge, whatever is not Sense and Demonstration, is no more than Natural Faith, or a Belief and Persuasion of the Truth of something, which we neither see, nor can demonstrate by necessary, immediate, self-evident Principles. And such is the Immortality of the Soul and a Future State, which we neither see, nor can demonstrate; that is, cannot prove by such necessary Principles, as it is impossible, we should be deceiv'd in, if our Faculties are true. I know not what some of our Modern Deists, who are generally very bold Undertakers, may think of this. But most of the wisest Philosophers, who did themselves believe the Immortality of the Soul and a Future State, never pretended to absolute Certainty and Demonstration, but only to such great Probabilities, which did strongly persuade, and make it very reasonable for a wise Man to believe it. And then I think, without saying one word more, I may very fairly leave it to every Man of common sense, to judge, whether the express Promise of God, or such probable Reasons, be the surest Foundation of our Faith. I take it to be absolutely

lutely impossible, that any Man, who believes God has promised Immortal Life, should doubt whether there be another Life after this. But many Men, who understand all the Natural and Moral Arguments that are urged for the Immortality of the Soul, are not convinced by them; and others, who are perswaded by such Arguments to believe a Future State as most probable, yet are not without some doubt about it. Which is a sensible Proof, that all Mankind think the Promise of God a better Security for the other World, than all the Arguments of Reason and Philosophy. But tho' there is no occasion to prove, that the Promise of God is a better Security for Immortal Life than mere Natural Reason, yet it may be of great Use to shew you, wherein a Divine Promise exceeds all the Evidence of Natural Reason.

Now that which makes any Evidence uncertain is, that tho' there are very good Proofs on one side, yet there are very great Objections on the other; that in many cases it may be hard to know, whether the Proofs or the Objections outweigh the other. And when this is the case, Men will judge very differently, according to their Interests, Propensities, and Inclinations. And therefore such Proofs, as leave no Objections that may disturb a wise Man, carry the most certain and convincing Evidence with them. And such I take a Divine Promise to be, which is not liable to any of those Objections, which weaken the Natural Proofs of Immortality,

mortality, and has all the Evidence and Certainty, which Natural Reason, as well as Revelation, can give it. As to shew you this particularly.

First, One Objection against the Natural Proofs of Immortality is our Ignorance of the Nature and Causes of things. For without a perfect knowledge of Nature, which no modest Man will pretend to, our Arguments taken from the Nature of things, which we call Natural Arguments, must be liable to great uncertainty. As for instance. We prove the Immortality of the Soul from its Immateriality; that it does not consist of gross divisible parts as our Bodies do; and therefore, cannot be wounded or torn asunder, cannot die by a Fever, or Poison, or a Stab; and therefore cannot die with the Body. And thus far, I think, the Argument is generally allow'd good, that if the Soul be a distinct Substance, and of a different Nature from the Body, which cannot die as the Body does, it is reasonable to think, that it can survive the Body, and live without it. But then we prove the Soul to be such an Immaterial Substance from its operations; because Matter and Body is not capable of Thought, of Reason, and of Liberty of Action; and the wisest Philosophers have always thought this a very good Argument. But others, who value themselves upon their knowledge of Nature too, are very positive, that it can never be proved, that Matter is incapable of Thought and Reason; at least they think, that the Almighty

Almighty Power of God can add Thought and Reason and a Self-Moving Principle to dull and stupid Matter. This indeed seems very strange Philosophy ; for after all their shifting and changing Phrases, it comes to no more than this, that Matter, which all the World knows and sees, has no Life, nor Sense, nor Thought, nor Reason, may be so curiously moulded, as to have all this ; to live, and reason, and chuse, and refuse ; to understand Logick, and Mathematicks, and the Sublimest Speculations, which have nothing to do with Matter or Sense. But tho' the Arguments for the Immateriality of the Soul, from whence we conclude its Immortality, are such, as are a reasonable foundation for a natural belief of it, yet we must confess, that our knowledge of the Nature and Powers both of Body and Spirit are so imperfect, that we cannot demonstrate one way or other ; that if Men will talk thus perversely against all the Evidence of Sense and Observation, I know no Remedy for it.

But now the Promise of God delivers us from all this Uncertainty. For if he, who made us, and knows what kind of Creatures he made us, says we shall live for ever, we shall certainly do so. We are not concern'd, in order to believe God's Promise, to know what our Natural Frame and Make is, or how we are by Nature immortal. That Almighty Word, which at first made all things, and made us, says, we are, and shall be immortal. This is certainly beyond
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all the Natural Arguments for Immortality. For there is no room for any further Doubts or Disputes, when God has promised; who is faithful and able to perform what he promises.

Secondly, We are to consider farther, that these Natural Arguments for the Immateriality, and consequently Immortality of the Soul, can prove no more, were they never so certain, but that the Soul is capable of living in a state of Separation from the Body, if God so please; but this wholly depends upon the Will and Pleasure of God; and, setting aside Revelation, it seems as reasonable to think, that Man should never have died, as that the Soul should live after Death. For since Soul and Body were made to live together, why should an Immortal Soul ever lose its Body, and live without it? It is certain God could have preserved the Body immortal as well as the Soul; which might render it doubtful, what the state of the Soul after Death is.

And therefore here come in all the Moral Arguments for a Future State, to prove, that it is God's Will, that the Soul should live after the Body, to be rewarded or punished according to what it had done in the Body, whether good or evil: Such as the Justice of the Divine Providence in rend'ring to every Man according to his Works; and since good Men are not always rewarded, nor bad Men punish'd in this World according to their Deserts, it seems necessary to vindicate the Justice, Holiness, Wisdom,

Wisdom, and Goodness of the Divine Government, to acknowledge another Life after this, wherein good Men shall be rewarded, and the wicked punished. And the Natural Hopes of good Men under all their present Sufferings, and the Natural Fears and Terrors of bad Men, even of the most powerful Sinners, when they see nobody to hurt them in this World; which Hopes and Fears always increase, the nearer they see Death approaching, are good Natural Indications of another Life, where they expect their just Rewards and Punishments. Now these are very good probable Arguments; and God forbid, that I should go about to weaken their evidence. But you must all grant, that this falls very short of an express Promise of Immortal Life to good Men, and of express Threatnings of endless Punishments to the Wicked. This I am sure our Infidels think, who, tho' they profess to believe the Rewards and Punishments of good and bad Men in the next World, yet for this reason obstinately reject all Revelation, for fear they should be too sure of it. For this is such an express declaration of the Will of God, as will admit of no dispute; whereas many Men reason very differently about the Divine Nature and Providence; and others ridicule the Hopes and Fears of good and bad Men as the effects of a superstitious Education, and of Traditionary Dreams and Fables.

Indeed this very way of reasoning from the Divine Nature and Government, either
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without or beyond a Revelation, as evident and demonstrable as some Men think it, is it self liable to very great Uncertainties, and very often leads Men into very great Mistakes. For our Knowledge of the Divine Nature and Government is very imperfect any farther than God has thought fit to reveal himself and his Will to us: And when we venture any farther, we soon find our selves in the dark, and 'tis great odds, but that we draw some very wild and uncertain Conclusions, and it may be contradict the Divine Revelation with a vain pretence of a more certain knowledge of the Divine Nature. Thus some Men from God's Eternity are apt to conclude, that the World must be eternal too; for they cannot think, that a good God would suffer an Eternity to pass without making a World; at least they think this a good reason to assign many Ages to it before that date that *Moses* allows to the Creation. Others from the Wisdom and Goodness of God conclude the Pre-existence of all human Souls, which must all be as old as the Creation; and then they must have liv'd in some former state, before they sunk into these Bodies. And others from the Divine Goodness reject the Doctrine of Eternal Punishments, and teach, that all Devils and bad Men shall at last be saved. From the Eternity of God's Decrees, and the certain Fore-knowledge of all things, others conclude the absolute Fatality of all Events, and the Necessity of all human Actions. These, and such like Opinions

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are the effects of reasoning from those imperfect Notions we have of the Divine Nature without the Authority and Guidance of Revelation. From that Natural Knowledge we have of God we may safely conclude, that he will do what is wise, and just, and good: But when we come to apply this to particular Cases, we do not so properly argue from the Divine Nature, as from those Notions we have of Wisdom, and Justice, and Goodness: And as far as they fall short of the infinite Wisdom, and Justice, and Goodness of God, which no Creature can fully comprehend, so much uncertainty there must be in our reasonings about them. Which is proof enough, that the Declaration of the Divine Will in an express Promise of Life and Immortality, is a much better security, than all our reasonings even from the Divine Nature and Providence, any farther than they are supported by Revelation. And indeed, if this were not so, I know not to what purpose God should make so many Promises to good Men in Scripture both with respect to this Life and to a better.

Thirdly, There is this farther Advantage in a Divine Promise, that, whatever God promises, we have the security of Eternal Truth and Almighty Power for the performance of it. Which answers all the Difficulties that may be objected from the Nature of the Promise, and the seeming Natural Impossibilities of performing it. When we have no other proof of any thing than mere
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Natural Reason, every Objection from the Nature of things either abates or destroys all the Evidence of Reason: For when we reason only from the Nature of things, an appearing Incapacity, or Impossibility, is an unanswerable Objection against Natural Proofs. But when we have the Promise of God, we have nothing to do with Nature, or with the Powers and Possibilities of Nature; for it is not the Power of Nature, but the Power of God we rely on. And therefore, unless any Man can prove the thing promised to be impossible to the Power of God, no Natural Impossibilities are any Objection. This was the Jewish Infidelity: As many wonderful things as God had done among them, if he promised to do any new thing, which they thought impossible to be done, they would not believe him. *He clave the Rocks in the Wilderness, and gave them drink as out of the great depths. He brought Streams also out of the Rocks, and caused Waters to run down like Rivers. And they sinned yet more against him, by provoking the Most High in the Wilderness. And they tempted God in their heart by asking meat for their Lusts. Yea they spake against God; they said, Can God furnish a Table in the Wilderness? Behold he smote the Rock, that the Waters gushed out; and the Streams overflowed; Can he give Bread also? Can he provide Flesh for his people? Therefore the Lord heard this, and was wroth, so a fire was kindled against Jacob, and anger also came up against Israel, because they believed not in God, and trusted not in his Salvation, Psal. 78. 15,*

and following Verses. This is Infidelity, to distrust the Power of God to do whatever he promises. And it is a degree of Infidelity to think our selves concern'd to answer all the Natural Objections against God's Promises, before we will believe them. Whereas this was the Glory of *Abraham's* Faith, that he rejected all such Objections; that when God promised him a Son in his old age, he consider'd not his own Natural Decays, nor *the deadness of Sarah's Womb*, but *believed in Hope*, in a firm Trust and Confidence in God *against Hope*, against all Natural Hopes and Expectations, as *knowing that God was faithful, who had promised, and that what he had promised he was able also to perform*. And thus the blessed Virgin believ'd that Message the Angel brought her, that she should bear a Son by a Divine Power, by the over-shadowing of the Holy Ghost, without knowing a Man; which was contrary to the Course of Nature. And thus we must believe the Promises of God, not considering the Powers of Nature, but the Power of God. Whatever Natural Difficulties or seeming Impossibilities there may be in the Doctrine of the Resurrection, this is not our Concernment; God will take care of that. 'Tis not a Natural but a Divine Power which will raise us at the last day, and cloath us with Immortal and Incorruptible Bodies; and whether God can raise the Dead or no, let those, who have a mind to it, dispute it with God: But let us believe without disputing, as we securely may,

may, when God has promised. Now what Firmness does this give to our Faith, when a Divine Promise answers all Natural Objections, whatever they are? For when no Objections from Nature can confute God's Promises, no such Objections ought to shake our Faith. Which is such a degree of certainty, as it is impossible mere Natural Reason, which is oblig'd to answer all the difficulties in Nature, which many times are not very easily answer'd, can ever give us.

Thus I have shewn you what the Evidence and Certainty of a Divine Promise is, and how much it exceeds all the Evidence of mere Natural Reason. And this is the Evidence the Gospel gives us of Life and Immortality. And I heartily wish and pray, that those among us who despise all Revealed Religion, and think nothing certain but what Nature teaches, would seriously consider these things, and compare both what Revelation, and what Nature teaches, and the different Evidence and Certainty of both. It is a vain thing to talk of Religion without the belief of another World, and the future Rewards of good Men; and therefore that is the best Religion, and will make the best Men, which gives us the most certain Evidence of Immortal Life. But can Natural Reason discover any such thing to us? The most that pretends to, are the Natural Proofs of the Immortality of the Soul. But tho' we should grant these as certain, as Mathematical

cal Demonstrations, is this Immortal Life? It is not that Immortal Life, which the Gospel promises; for that is the resurrection of the Dead. Tho' the Soul lives and acts in a Separate State, this is a State of Death, as the Separation of the Soul and Body is. Now to live in a State of Death can never be thought a compleat Happiness, nor a proper Reward of good Men. If there be a Natural Sympathy and Congruity between Soul and Body; if the state of Separation be a Curse and a Punishment, it cannot be a state of Reward. The Man cannot be said to live, in a true and proper sense, till Soul and Body be reunited again, which is his natural state of Life.

I know the *Platonists* talk'd very contemptibly of the Body, and gave it very hard Names, as the Prison and Dungeon of the Soul, whither it was condemn'd, as a Punishment for its Sins in some former state. And I cannot deny, but since the Fall of Man, these *Bodies of Sin and Death*, as *St. Paul* calls them, may deserve all these ill Characters. But whoever believes, that this was the original state of Human Souls, to live and to be happy in Union with these Bodies, can never think, that their Happiness is compleat, or that they truly live as Human Souls should live, till they are reunited to these Bodies, tho' changed and transform'd into immortal and incorruptible Bodies, which will make their Happiness more compleat and perfect.

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What the Happiness of Separate Souls is, we can but guess; tho' that *the Spirits of just Men made perfect* are very happy we do not question, of which more hereafter. But I am sure Natural Reason without Revelation can tell us nothing of it. For either Death is the Natural Condition of Mankind, or the Punishment of Sin. If the first, I very much fear, it will weaken the Natural Arguments for the Immortality of the Soul. If the second, which nothing but the History of *Moses* can inform us of, (and therefore those, who believe not *Moses* and the Prophets, and the Gospel of our Saviour, have no reason to believe) I wonder by what Arguments they prove, that the Soul can be happy in a state of Separation, that is, while it is in a state of Punishment, before its Sins be forgiven, and the Punishment remov'd: And how they can prove, that God will reward good Men, while he continues the Punishment of Sin upon them, and will always do so, I cannot guess; for this is to reward and punish at the same time. When God is reconcil'd to Men thro' the Merits and Mediation of Christ, he may for wise Reasons defer their Resurrection till the Day of Judgment; and in the meantime bestow such Happiness upon them as Separate Souls are capable of. But if Death be the Punishment of Sin, we can never be secure, that Separate Souls either are, or ever shall be, happy without a Promise and Expectation at least of a blessed Resurrection. This is the difference between

Deists, who reject all Revelation, and Christians. They pretend to believe the Immortality of the Soul in a state of Separation; but we believe Immortal Life, or the Resurrection of the Dead, with Immortal, Glorious, and Incorruptible Bodies. They have some probable Arguments for the Immortality of the Soul; we have an express Promise of Life and Immortality; But were they never so certain of the Immortality of the Soul, they can never prove the Happiness of Separate Souls, who are in a State of Death, and are never to rise again. For the reunion of Soul and Body in the Resurrection of the Dead, which restores them to Life and Immortality, is the proper Reward and compleat Happiness of good Men; not a living Death. Let us then bless God for the Gospel of our Saviour, and for that *Life and Immortality, which he hath brought to Light thro' the Gospel*; and live like Men, who have the express Promises and certain Hopes of Eternal Life. And I heartily pray, that those, who with so little reason magnifie and adore Natural Reason to the contempt of all Revelation, may see their Mistake; and learn that from the Gospel of our Saviour, which mere Nature can never reach them; and yet which is the greatest Concernment of Mankind to know, as it will be their greatest Happiness to enjoy.

SECT.

S E C T. III.

*The Promises of Immortal Life confirm'd
by the Resurrection of Christ from the
Dead.*

HAVING shewn you that the Gospel of Christ contains the express Promises of Immortal Life; and that such express Promises give us a more certain Evidence of Immortal Life, than the World ever had before, or ever could have had without a Promise: I proceed now to shew, *Secondly*, What assurance the Resurrection of Christ gives us of the Truth and Certainty of all these Promises. For if Divine Promises give us the greatest assurance of Immortal Life, and the Resurrection of Christ gives us the highest confirmation of all these Promises; there needs nothing more to compleat and perfect this Evidence of Immortality.

First, Then, let us consider the Resurrection of Christ as a great Miracle. Now tho' all the Miracles, which our Saviour wrought, while he lived on Earth, were a manifest proof of his Divine Authority, and an undeniable confirmation of all the Promises, which he made in God's Name; yet he himself refers the last and finishing proof of all to his own Resurrection from the Dead. This answer he gave the Pharisees, who,

who, after all the Miracles they had seen him do, still demanded a Sign. *An evil and adulterous Generation seeketh after a sign; but no sign shall be given to it but the sign of the Prophet Jonas: For as Jonas was three days and three nights in the Whales belly, so shall the Son of Man be three days and three nights in the heart of the Earth,* Matth. 12. 39, 40. And, *Destroy this Temple, and in three days I will raise it up;* which, the Evangelist tells us, *he spake of the Temple of his Body,* John 2. 19. Now what greater Testimony could God possibly give to any Prophet, than to raise him from the Dead? This is an undoubted Miracle; all the World sees, that a dead Man cannot raise himself; and therefore this must be done by some Invisible Power, and that no Creature-power neither. For if Man was made by God, none can raise Man from the Dead, but he who form'd Man of the Dust of the Earth, and breath'd into him the Breath of Life. For to give Life at first, and to restore it again when it is lost, is the Work of the same Almighty Power.

There are some great Philosophers and exact Speakers, who will by no means allow us to talk of the Certainty of Faith; but for what reason I cannot tell, unless they would have us believe our Faith to be uncertain, or less certain, than what they call Natural Knowledge and Science. This is a more civil way than to reject and ridicule all Faith: But, if they will allow any thing in Religion to be certain, I would desire to know, what more certain Proofs they have from

from Natural Reason, that there is a God, than we have, supposing the History of the Gospel to be true, that Christ came from God, and revealed his Will to us. The best Natural Proof they have of the being of a God is the visible Frame of the World, which is a Work of Infinite Wisdom and Almighty Power; that is, they prove an Invisible Almighty Cause, which we call God, from the visible Effects of an Almighty Power. And does not Christ prove his Divine Mission and Authority by the same Argument, that *he works the Works of God, that he does such Works as never Man did; and, as the blind Man told the Pharisees, such, as no Man can do, except God be with him? If I do not the Works of my Father, believe me not; but if I do, though ye believe not me, believe the Works, that the Father hath sent me.* For if the visible Frame of the World proves, that there is a God, who made the World, because it could not be made without him; then for the same reason those Miraculous Works, that none can do but God, not only prove, that there is a God who does them, but that the Person, who does them in God's Name, comes from God. So that if we allow the Resurrection of our Saviour to be an unquestionable Miracle, that is, what is above the Power of any Natural Cause, and must be attributed to the immediate Power of God; it gives us the same sort of Evidence for the Divine Authority of our Saviour, and the Truth of all his Promises, which we have for the being of God

God by mere Natural Reason ; that is, the Argument from Visible Effects to an Invisible Cause.

Secondly, But besides the Miracle of our Saviour's Resurrection, which is an evident Proof, that it was owing to a Divine Power ; what greater approbation could God give to our Saviour, than to raise him again from the Dead ? However God may reward good Men in another World, who, as our Saviour did, lay down their Lives to bear witness to the Truth ; such Rewards are not visible to us in this World ; and therefore cannot give any visible Testimony of God's extraordinary Favour to such good Men ; nor consequently any new Authority to that Doctrine which they preach. But all the World will own, that to raise a Man from the Dead, who had sacrific'd his Life to bear witness to the Truth, is a most signal Expression of God's peculiar Love and Favour to such a Man, and an undeniable confirmation of the Truth of all that he taught the World in God's Name. This is such a Testimony as never was given to any Man, but only to Jesus Christ ; and therefore gives him such an Authority, as never any other Prophet had, and is such a confirmation of the Gospel, as no Religion before ever had.

And, besides this, whereas we must confess, that there have been a great many Impostors in the World, who have abus'd Mankind with some counterfeit Miracles ; and Deists and Infidels make this a Pretence for
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rejecting all kind of Miracles ; the Resurrection of Christ is such a Miracle, and gives such a Testimony to him, as no Impostor ever pretended to. Whatever lying Wonders they wrought while they lived, none of them could ever give this Authority to their Impostures by rising again from the Dead. This the Devil could not help them in : And tho' God for wise reasons, and in just Judgment, might suffer those who receiv'd not the Truth in the Love of it, to be impos'd on by the Cheats and Delusions of wicked Spirits, and as wicked Impostors, by permitting them to do some great and wonderful Works in imitation of Real Miracles ; yet, to give the greater Authority to our Saviour, in the last and most perfect Revelation of his Will, he hath given such a Testimony to Christ, in raising him from the Dead, as neither Men nor Devils can counterfeit. Had God ever suffer'd an Impostor to rise again from the Dead, it had been too great a Temptation to have been resisted ; for it had been impossible after this to distinguish the vilest Impostors and the greatest Prophets. But the Resurrection from the Dead is peculiar only to our Saviour, and is such a Divine Testimony as no Impostor ever had. And for this reason Christ made his last appeal to his Resurrection from the Dead, to prove the Divinity of his Doctrine, and of all his other Miracles ; because he knew no Impostor ever had, or ever should, confirm his Authority by rising again from the Dead. And
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for the same reason it was the peculiar Office of the Apostles to be *Witnesses of his Resurrection*, on which the Truth and Certainty of the whole Gospel and all the Promises of it did intirely depend. For tho' some other Miracles might have been counterfeited, this never was, nor ever should be; and therefore his Resurrection gave a new Authority to all his other Miracles; that they were wrought, not by a Confederacy of evil Spirits, but by the Power and the Spirit of God.

Some of the Pagan Philosophers, who liv'd since the Times of Christianity, and were implacable Enemies to Christ and his Religion; such as *Celsus*, *Porphry*, *Jamblichus*, and *Julian* the Apostate, knew not what to say to those many Miracles, which were attributed to our Saviour: They could not absolutely deny, that such things were done, nor deny Miracles to be a Divine Testimony: And therefore to lessen the Authority of our Saviour's Miracles, they set up *Pythagoras* and *Apollonius* for his Rivals, and tell a great many wonderful Stories of what they did, but without any credible Authority. And yet, as they tell their Story, it is easie to see, that all is owing to Fiction or Magick; that they were all either forged Stories, or the Cheats of wicked Spirits; and not to be compar'd to the Miracles of our Saviour, either for Number, or Nature, or Quality; much less as to the Evidence and Certainty of them.

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But here is one answer, which will serve for all. Let them shew us any Man, that died, and rose again from the Dead, in testimony of the Doctrine, which he preach'd ; and then we will grant, that this will weaken the Authority of our Saviour, notwithstanding his Resurrection from the Dead. But this they can never do: For I suppose no Man will think, that *Pythagoras's* concealing himself for seven Years; and then pretending, that he had been in the other World, and return'd again to teach Men Philosophy, is to be compar'd to that certain Account we have both of the Death and Resurrection of our Saviour ; who rose again with an Immortal Body, not to live in this World and to die again, but to ascend in his Glorified Body up to Heaven, there to live for ever, and never to die more : Which is so peculiar to our Saviour, that no Man yet ever had the Impudence to pretend to it.

Thirdly, We may consider farther, that the Resurrection of Christ from the Dead did not only give a Divine Authority to his Person, and a general Testimony to the Truth of that Gospel which he preach'd, but a particular Testimony to that great Gospel-promise of the Resurrection of the Dead. God gave a glorious Testimony to the Prophet *Elias*, when he translated him to Heaven in a fiery Chariot without dying; and some may think, that this would have given as great an Authority to our Saviour, and have been much more honourable for him,

him, than to die in an infamous manner upon the Cross, and then to rise again from the Dead. But, besides that the Expiation of our Sins made his Death necessary as well as his Resurrection; whatever Authority such an immediate Translation into Heaven without dying would have given him, we should have wanted a visible and sensible Proof of the Resurrection of the Dead into Immortal Life.

It is hard to say what is wanting to confirm our Faith of a blessed Resurrection, when we have God's express Promise for it, so attested as leaves no place for any reasonable Doubts. And yet such is the Weakness of Human Nature, that we find it a great Tryal of Faith to believe such Promises as we never had any Example of. This was the Tryal of *Abraham's* Faith, to believe, that he should have a Child in his Old Age, when the Strength and Powers of Nature were decay'd; because such a thing had never been known in the World before. And thus it was with the Blessed Virgin, when the Angel promised her, that she should conceive without knowing a Man, by the overshadowing of the Holy Ghost. It is more easie to believe, that God will do what he promises, when we know the thing has been done before: And therefore such a visible Example of the Resurrection of the Dead, as we have by the Resurrection of Christ, gives great confirmation to the Promise of the Resurrection. For tho' there were some Examples of raising the Dead before the Resur-

rection of Christ, as Christ himself raised *Lazarus* and some others from the Dead, which was a visible proof of his Power to raise the Dead ; yet there was no Example of a Resurrection into Immortal Life ; They were raised only to live some longer time in this World, and then to die again ; but Christ was the first, who rose again into Immortal Life, never to die more ; and one such Example is a visible proof of the Resurrection. For if *Christ be preached, that he is risen, how say some among you, that there is no Resurrection of the Dead ? But if there be no Resurrection of the Dead, then is Christ not risen.* As St. Paul reasons, 1 Cor. 15. 12, 13.

Nay, I observe farther that the Resurrection of Christ from the Dead was absolutely necessary to confirm his Promise of raising us. For there are two parts of his Promise ; *First*, That he would raise himself from the Dead on the third day ; and, *Secondly*, That at the last day he would raise us. And if he had not raised himself from the Dead, what reason could we have had to believe his Promise of raising us ? For his raising himself from the Dead was the greatest Security he could give us, that he would raise us ; for had he continued under the Power of Death himself, it is certain he could have no Power to raise us. But when we see that he is actually risen from the Dead himself, as he promised, and ascended into Heaven, there to continue till the last day, when he promised to raise us ; this gives us as great an assurance of our

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own Resurrection, as we have of the Resurrection of Christ. When we see the Resurrection of the Dead actually begun in the Person of Christ, where by Promise and Covenant it was to begin, this is such an Evidence of our Resurrection, as the first Fruits are of the following Harvest; nay much more so; for it is not only a Sign, but a Cause. For, by dying and rising again from the Dead, he is invested with Power and Authority to raise us; of which more hereafter. So that, if we consider the Resurrection of Christ only as a Proof of his Divine Authority; that he came from God to reveal his Will to the World, and as a particular confirmation of his Promise of Immortal Life; this is such an Evidence as the World never had before, and will certainly render our Unbelief very inexcusable.

But, before I expostulate this matter with Infidels, there is one Objection lies in our way. For our Saviour in the Parable of *Dives* and *Lazarus* seems to give no more Authority to the Resurrection of the Dead to prove another Life after this, where Good Men shall be rewarded, and the Wicked punished, than he does to *Moses* and the Prophets. This rich Man being in Torments, begs *Abraham* that he would send *Lazarus* to his Fathers house, for he had five Brethren, that he might testifie to them, that they also come not into this place of Torment. But *Abraham* said unto him, they have *Moses* and the Prophets, let them hear them. He replies, Nay, Father *Abraham*, but if one went unto them

them from the dead, they will repent. And he said unto him, if they believe not *Moses* and the Prophets, neither will they be persuaded, though one rose from the dead, Luke 16. 27, and following Verses. Which seems to give no greater Authority to the Resurrection of the Dead, and therefore not to the Resurrection of Christ himself, than to the Writings of *Moses* and the Prophets, to confirm the Promises of another Life. But it is certain this is not our Saviour's Meaning, who so often appeals to his own Resurrection from the Dead, as the last and greatest confirmation of his Divine Authority, and of the Truth, and Certainty, and Divinity of all he did and taught, and particularly of the Promise of Immortal Life. And the thing speaks it self; that those express Promises, which Christ has made us of Immortal Life, and that Confirmation that he has given us of these Promises by his own Resurrection from the Dead, is much beyond any Evidence that *Moses* and the Prophets have given us. Nor can I see any reason from what our Saviour makes *Abraham* here say to think otherwise. For,

First, Supposing we should grant, that *Dives* thought that his Brethren wanted a better Evidence for another Life, and the Rewards and Punishments of good and bad Men, than *Moses* and the Prophets had given them; yet *Abraham's* Answer, that those, who would not believe *Moses* and the Prophets, would not believe such a Messenger from the Dead, as *Dives* desir'd, is a very

good Answer, without supposing that there could be no better Evidence for another Life, than what *Moses* and the Prophets had given them; much less without supposing that the Resurrection of our Saviour himself from the Dead is not a better Evidence and more certain Proof of Immortal Life.

To understand what *Abraham* means by one rising from the Dead, we must consider what it was that *Dives* desir'd of *Abraham*, which was only to send *Lazarus* to his Brethren, to assure them of that place of Torment prepar'd for bad Men; not that *Lazarus* should, in the Gospel Notion of the Resurrection, rise again from the Dead; that is, reassume his Body immortal and glorious, and appear to them in this glorified Body; for this was what *Abraham* could neither do for *Lazarus*, nor for himself; but that he should appear to them, as Ghosts and Separate Souls us'd to do, in a visible Shape and Form, so as to be known by them; not in a true human Body, as one rais'd from the Dead. Now *Abraham* was certainly in the right, that tho' *Moses* and the Prophets have not given us the highest Evidence, that can be given, of Immortal Life, yet they have given us much better Evidence of it than the Apparitions of Ghosts and Spirits could do; and that those, who would not believe *Moses* and the Prophets, would much less believe an Apparition of *Lazarus*, whatever he should tell them of the other World, and of the state

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of their Brother *Dives* in it. For what Authority hath a Ghost or Apparition? Who knows what it is? Whether it be the Person it represents, or some deluding and counterfeit Spirit? And then, who can tell, whether it speaks true or false? And is this to be compar'd to the Authority of a standing Revelation, which, tho' it do not speak so plainly as the Gospel does, or give such undeniable Proofs of Immortality, yet is certainly to be credited beyond any Apparitions, which have no Authority at all; which may a little awaken and terrifie Men at present; but the Fright will soon be over, and they will believe and live just as they did before? *Abraham's* Answer may satisfie us of the Vanity of this whole Dispute about Apparitions, as far as Men concern Religion, and the belief of another World, in it. For this will not convince any Man, who will not believe the Law of *Moses*, much less who will not believe the Gospel of Christ. Here is no comparison made between the Mosaical and the Gospel Revelation; between the typical Promises of the Law of *Moses*, and the plain and expresse Promises of the Gospel of Christ confirm'd by his own Resurrection from the Dead.

But after all it does not appear to me from any thing in this Parable, that *Dives's* Brethren were Infidels, who believ'd nothing of the other World. For *Dives* does not desire *Abraham* to send *Lazarus* to give them a greater assurance of the other World; nor does he say, that they would believe it

ever the more, if *Lazarus* went unto them; but that they would then *repent*. Nor does *Abraham* say that they would not believe the other World upon the appearing of *Lazarus*, but that they would *not be perswaded*, that is, to repent and reform their Lives. And this is certainly true. There are many Men, who believe *Moses* and the Prophets, and, which is more than that, they believe the Gospel of Christ too, and yet live very wicked Lives, and have great need to be summon'd to Repentance. The most effectual means *Dives* could think of for this, was to send one from the Dead to preach Repentance to them. But *Abraham* tells him otherwise, that those who will *not hear Moses and the Prophets*, who will not repent of their Sins at their Admonition and Reproofs, would not repent, tho' one should come from the Dead to perswade them. Which does not relate to the different degrees of Evidence, but to the power of Persuasion. And it is certainly a great Truth, that those, who will not be perswaded to repent of their Sins by all the Arguments of the Law and the Gospel, would not be perswaded, tho' a Messenger from the Dead should preach to them.

And now I would desire the Infidels of our Age seriously to consider, what there is wanting in this Evidence to give us the most absolute assurance of a blessed Resurrection into Immortal Life. Let them but suppose for a while that the Gospel gives us a true Account of what Christ did and taught, of
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the Doctrine which he preach'd, and the Promises which he made, of his Death and Resurrection from the Dead; and then deal sincerely with themselves and the World, and say what is wanting in this Evidence. For this is the Gospel Evidence, whether it be true or false. For, whether the Gospel contains a certain Proof of Immortal Life, and, whether the Gospel itself be a credible History, are two distinct Questions, and ought to be distinctly answer'd; tho' Infidels, to give the better colour to their Infidelity, are desirous to confound them. I never yet met with any Man, who was so hardy, as to deny, that the Gospel contains such unquestionable Proofs of Immortal Life, that, supposing the Gospel to be true, there can be no doubt made of it. Now this is all that I am at present concern'd for, to shew you, that *Life and Immortality is brought to Light by the Gospel*. And if our Infidels would plainly confess this, which they dare not deny, it would lay the Ax to the very root of Infidelity. For,

First, They must then confess, that there may be a better and a stronger Proof of Immortal Life than any the Light of Nature can give them; which would make them sensible, that the Light of Nature is not the only nor best Guide in matters of Religion.

Secondly, They must confess the Necessity of Revelation to give us the certain Proofs of Immortal Life. And one would think, this should be a good means to reconcile

them to Revelation. For the Gospel Proof of Immortal Life, which is the most certain Proof that can be given, can be had only from Revelation.

Thirdly, They must confess, that if the certain Knowledge of Immortal Life be the most desirable thing in the World, it is as desirable, to have such a Proof of Immortal Life as the Gospel has given us; and therefore, that all Men ought at least to wish, that the Gospel were true.

Fourthly, They must confess, that there is a certain Proof of Immortal Life got abroad in the World, whether it be true or false, and therefore that they are infinitely concern'd to examine impartially the Truth of it: For if it should prove true, and they refuse to believe it, they could not plead Ignorance in excuse for their Infidelity. All this must be own'd, if we acknowledge the Gospel Proofs of Immortality to be good and certain, supposing the Gospel History to be true; and whoever owns all this, can never be an Infidel long.

CHAP.

C H A P. V.

That Salvation, which is wrought for us by Christ, gives us the most sure and certain hopes of a Blessed Immortality.

S E C T. I.

That we must be sav'd by a Saviour, and what kind of Saviour Sinners want.

WHAT I have hitherto discours'd concerning the Gospel Evidence of Immortal Life, relates only to those express Promises of Immortality contain'd in the Gospel, and that great confirmation of them by the Resurrection of Christ from the Dead. But this reaches no farther than the Authority of a Prophet: Whereas the Certainty of our Salvation, which is compleated in Immortal Life, depends wholly upon the Power, Merits, and Authority of a Saviour, as the Scripture every where assures us. The Gospel contains a great many Promises of the Forgiveness of Sins, and Justification, and Eternal Life; but all these Promises are made to us in a Saviour.

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The first Promise God made to *Adam*, and in him to all Mankind, after the Fall, was the Promise of a Saviour, that *Seed of the Woman* which should *break the Serpents head*. This was the first publication of the Gospel, to send a Saviour and Deliverer, who should destroy the Kingdom and Power of Darkness, and redeem Mankind from Death. It was this Promise which delivered our first Parents from present Death, and admitted them to a state of Repentance; and, tho' they were cast out of Paradise, gave them a new right to that Earth, whereon they liv'd, and new hopes of Immortal Life. There never was any such thing since the Fall of Man, as what some call the Religion of Nature, that is, a Religion without a Saviour. All that Mercy and Goodness, which God hath ever since the Fall shewn to Sinners, in forgiving true Penitents, and rewarding pious and virtuous Men, is owing to this Promise, and to the Accomplishment of it: There was no Promise made before this, nor any since but upon this Foundation. So that whatever Opinion we have of the Divine Goodness, and how much it becomes a good God to forgive true Penitents, and to reward virtuous Men, it is evident, that, ever since the Fall, God has confin'd the exercise of all his Grace and goodness to a Saviour.

Thus we know the fundamental Article of God's Covenant with *Abraham* was the promised Seed, that *in his Seed all the Nations of the Earth should be blessed*; which, as I have largely

largely shewn you, signifies all Spiritual Blessings, the Forgiveness of our Sins, and Immortal Life, which Jesus Christ, this promised Seed, should bestow upon Mankind. All the Types and Figures of the Law of *Moses*; their Tabernacle, and Temple, and High-Priest, and Sacrifices; were Types and Figures of Christ, and of the Spiritual Blessings of his Kingdom. God renew'd this Promise of the Messias to *David* under the Notion of a King, that should descend from his Loins, and inherit his Throne for ever: *Once have I sworn by my Holiness, that I will not lie unto David: His Seed shall endure for ever, and his Throne, as the Sun before me: It shall be establish'd for ever as the Moon, and as a faithful witness in Heaven,* Psalm 89. 35, 36, 37. And we know the Kingdom of the Messias was so gloriously described by the succeeding Prophets, that the *Jews* expected a great Temporal Prince, who should subdue all their Enemies, and put the Government of the World into their hands. But tho' they mistook this World for the next; a Temporal for a Spiritual Prince; yet they were so far in the right, that they expected all they hop'd for from the Kingdom and Government of their Messias.

This Promise was accomplish'd in the Birth of Christ, that *Seed of the Woman*, who should *break the Serpents head*; that *Seed of Abraham*, in whom all the Nations of the Earth should be blessed; that *Son of David*, who should inherit his Throne for ever; whom the Angel named *Jesus*,

Jesus, a Saviour, for *He* should *save* his *People* from their *Sins*; and he is therefore by *Zacharias*, in his Prophetick Hymn, called the *Horn of Salvation*, and by *Simeon* the *Salvation of God*. And I need not tell you, that all the Promises of the Gospel are made to us only in his Name, and thro' Faith in his Blood; that in him all the Promises of God are yea, and in him Amen; for there is no Salvation in any other, neither is there any other Name under Heaven given among Men, whereby we must be saved, Acts 4. 12. But to make us all sensible, what Security this, and this alone, can give us of our Salvation; and how Christ answers his Name, and has accomplish'd the Work of our Redemption; let us first consider what it is to have a Saviour; and what need we have of a Saviour: Which were it well understood, would put an end to many Disputes in Religion, and transport us with the Love and Admiration of that good God, who hath given us his own Son to be our Saviour.

The Deists think, there is no need at all of a Saviour; and therefore reject all Revealed Religion, and all Instituted Worship; for the Light of Nature teaches them to repent of their Sins, and that God will forgive all Penitents; and this is all the Religion they need. But could you convince them, that they need a Saviour, this would bring them back to Revealed Religion, and reconcile them to Christianity, which is the only Religion that preaches a Saviour to us.

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The *Socinian* goes a little farther than the Deists, though as to the true Notion and Design of a Saviour, he believes as little of it. He owns the Divine Authority of the Old and New Testament, and believes in Christ as the most excellent Prophet, whom God sent into the World to make the last and most perfect Revelation of his Will for the Salvation of Sinners; that he gave the most holy Laws, and was himself the most perfect Example of them; that he promised Forgiveness of Sins, and Eternal Life, to all who believe and obey the Gospel; that he died upon the Cross to be a Pattern of Obedience to God, and of all suffering Graces and Virtues; and that by rising again from the Dead he might give a visible Proof of another Life. All this is very true, but falls vastly short of the true Notion of a Saviour, which does not signify a mere Prophet, (and all this makes Christ no more, tho' the most excellent Prophet) but carries Authority, Power, and Victory in its Name.

Let us consider the state of fallen Man, which will convince us, how much we want a Saviour, and what kind of Saviour we want.

As first, by Sin Man has forfeited the Love of his Maker, and Immortal Life, and is become subject to the Wrath of God, and to the Curse of the Law. This is the first, though not the only thing to be consider'd in the case of fallen Man, as some seem to think, who know no other use of a Saviour,
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but to deliver us from the Wrath of God by making a full and perfect Satisfaction to a natural vindictive Justice: and this makes those Men, who believe that God is so good, that he both can and will forgive Sin, without requiring any other Satisfaction but the Repentance of a Sinner, to think that there is no need of a Saviour at all. This is all that the Deist has to say against the need of a Saviour, or the *Socinian* against the necessity of Satisfaction; that God is so good, that he will be reconciled to penitent Sinners, without a Saviour, or without Satisfaction; that there is no need of reconciling God to Sinners, but only of reconciling Sinners to God. This has a fair appearance, because it seems to make a lovely representation of the Divine Goodness, which is the darling Attribute of Mankind: But it were easie to shew you, how uncertain our Reasonings are from the Divine Nature, without a Revelation. The Notion of a natural vindictive Justice, which others think as essential a Perfection of the Divine Nature, as these Men do Goodness, is thought to prove the direct contrary to what they pretend to prove from the Goodness of God, *viz.* that God cannot forgive Sin without full Satisfaction made to Justice. And when they form such Notions of Justice and Goodness, as contradict and destroy each other, and can never meet, in these utmost Extremities, in the same Person, it is very probable, that they are both in the wrong, though they pretend both to conclude the Necessity,
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and no Necessity of Satisfaction, with the same Clearness and Demonstration, from the Natural Notions of Infinite Justice, and Infinite Goodness. It may make those who believe any thing of the Scripture, if they consider the case of fallen Angels, to suspect their Argument from the Notions of the Divine Goodness; for the fallen Angels, who have no Saviour, are not admitted to a state of Repentance and Pardon neither: nor are those miserable Wretches who die impenitent. And yet their Argument from the Divine Goodness extends as much to fallen Angels, as to fallen Man, and to repenting Sinners, whenever they repent: And yet it is impossible to conceive, but that Devils and damn'd Spirits would repent, were there any place for Repentance, or hopes of Pardon; which shews, that when Sentence is past, Repentance comes too late, and cannot of it self reverse the Divine Judgment.

Now this is in some respect the case of fallen Man: The Sentence of Death is past on him, and executed in every age, as one Generation succeeds another: The Question then is not in general, whether a good God can or will forgive Sin; for there is no doubt, but a Sovereign and absolute Lord can forgive Sin upon what Terms soever he pleases; but the Question is, whether a good God will think meer Repentance a sufficient reason by his own immediate Act to reverse a Sentence, which he himself has past and executed upon Sinners. It is certain he
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does not, for the best Men and the most penitent Sinners die, as well as the wicked ; there never having been but two exceptions, *Enoch* and *Elias*, since the Fall of Man ; and there had not been one, had not God promised a Saviour, who should redeem all Mankind from Death ; and when the Redemption of Mankind from Death was undertaken by our Saviour, there might be, and certainly were, very wise Reasons for God to excuse two Men from dying. Now then if the Goodness of God does not oblige him upon our Repentance to reverse that Sentence of Death, which he hath pass'd upon all Mankind ; we need a Saviour to deliver us from the Power and Dominion of Death, and to raise us again into Immortal Life. To forgive Sin is to deliver us from the Punishment of it ; and when Death is the Punishment of Sin, he who will obtain the Pardon of our Sins, must redeem and deliver us from Death, that is, must redeem our Bodies from Corruption, and reunite Soul and Body in Immortal Life. This is to be our Saviour, to expiate our Sins, and to conquer Death for us, without which our Sins are not perfectly expiated ; for while we are in a state of Death we have the visible marks of God's Displeasure, and feel the Punishment of our Sins in the loss of our Bodies ; and must for ever perish under the Guilt and Punishment of our Sins, without such a Saviour, as can conquer Death, and raise us into Immortal Life.

So that what our Saviour tells us of himself, *I am the Resurrection and the Life*, is the true and necessary Character of the Saviour of the World : None can be the Saviour of Sinners, but he who can raise them from the Dead. He does not indeed finally save all, whom he raises from the Dead ; for there is a Resurrection to Condemnation, as well as a Resurrection to Life ; but none are saved but those who rise from the Dead ; we are not redeemed from the Curse of the Law, which is Death, till that Curse be taken away in the Resurrection of the Dead. And if it does not become God by his own immediate Act to reverse that Sentence, which he has finally pass'd upon all Mankind, this must be done by the interposition of a Saviour and Deliverer, who has Authority and Power to raise the Dead.

Did the *Deist* and *Socinian* believe this, that the Resurrection of our Bodies is an essential part of our Salvation, they would soon be sensible, how necessary a Saviour is to deliver them from the Power of Death. But the *Deist* at most satisfies himself with the belief of the Soul's Immortality, and that the Souls of good Men shall be happy in the next World in a state of Separation from their Bodies : And tho' the *Socinian* will talk of the Resurrection, at least our modern *Socinians* seem to have no great Opinion of the Resurrection of the Body, but think that Resurrection signifies only a Reviviscence or returning to Life again, after the long Death or Sleep of the Soul, call it which you will. Now those, who

hope to be saved without the Expiation of their Sins, or the Conquest of Death, who can reconcile the Notion of Salvation with a state of Death, which is the Punishment of Sin, may despise a Saviour: But if the Redemption of our Bodies by their Resurrection from the Dead be an essential part of our Salvation; if the re-union of Soul and Body immortal and glorious be Immortal Life, as the Gospel represents it; then we want a Saviour, who can expiate our Sins by his Death, and conquer Death by his Resurrection from the Dead, and has Authority and Power to raise us from the Dead, *to change our vile Bodies, that they may be fashioned like unto his own most glorious Body, according to the mighty working of his Power, whereby he is able to subdue all things to himself.*

Secondly, By the Fall of Man human Nature is greatly corrupted; the fleshly Principle, which is fond of all the present Enjoyments of Sense, is too strong for the Government of meer Natural Reason, which is it self greatly corrupted, and either misguides us, or takes part with the Lusts of Men, and encourages Wickedness and Vice. The Experience of all Mankind confirms what St. Paul tells us of *the Law in our Members which wars against the Law of our Minds*, and without the special Assistance of the Divine Grace, *leads us into captivity to the Law of Sin, which is in our Members.* Which made the Apostle very sensible of the Necessity of a Saviour and Deliverer; *O wretched Man that*

that I am! who shall deliver me from the body of this Death! I thank God through Jesus Christ my Lord, Rom. 7. 23, 24, 25. as he adds Rom. 8. 2. For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death. So that Mankind wanted a Saviour to deliver them from themselves, from their own corrupt Wills, Affections, and Lusts; to redeem them from their vain Conversation receiv'd by Tradition from their Fore-fathers, to quicken those who were dead in Trespasses and Sins; which is a Work of no less Divine Power than raising the Dead. It is in Scripture called *Regeneration*, being born again, and that not of Blood, nor by the Will of the Flesh, nor by the Will of Man, but of God; that is, not by the meer Powers of Nature, but by the Power of the Divine Grace; they are born of Water and of the Spirit, by the washing of Regeneration, and the renewing of the Holy Ghost. Nay such Men are *New Creatures* created in Christ Jesus to good works. Now this is not all Metaphor, but signifies a new making us, a true spiritual Creation and Birth, which gives new Light to our Minds, renews and sanctifies our Wills, subdues the Flesh to the Spirit, and transplants our Affections, our Hopes, our Treasure from Earth to Heaven.

The Heathens themselves were sensible of the Corruption of Human Nature, and some of the wisest of them attributed at least all great Proficiencies and Attainments in Virtue to a Divine Aid. For though Cotta in Tully says, that no Man prays the

Gods to make him a good Man, which he supposed every Man might make himself if he pleas'd ; yet this was not the general sense either of their Poets or Philosophers, as *Maximus Tyrius* proves at large in a Dissertation upon this very Question, whether any Man be made good *θεῶν μόνον*, by a Divine Aid and Help ; where taking notice of that strong Bias and Propensity that is in Mankind to Sin, he expressly tells us, that to resist this Torrent, and to conquer all the Charms of sensual Pleasures, we want *σωαγωνιστὴ θεῶν καὶ συλλήγορ*, that God should fight for us, and help us. Now if the Sanctification of our Natures, the Purity of Heart, and Innocence and Holiness of Life, be necessary to entitle us to the Favour of God, and the Eternal Rewards of the next Life ; and in this corrupt and degenerate state, we cannot renew and sanctify our selves without a Divine Power, to *work in us both to will and to do* : we want such a Saviour, as can save us from our Sins, can subdue our sensual Lusts and Passions, and bestow the Holy Spirit on us as an abiding Principle of Sanctification and Newness of Life. Were no more required to make Men good but to instruct them in their Duty, and in the Motives and Arguments of Obedience, and to give them all possible assurance of the Rewards and Punishments of the next Life, which are the most forcible Arguments of all ; an extraordinary Prophet would have serv'd for this purpose, and there had been no need of a Saviour. But meer Reason
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and Arguments, how powerful soever they be, can't make a lame Man walk, nor a blind Man see, nor give a new spiritual Life to one dead in Trespases and Sins. There is a Diviner Power necessary to give Life and Energy to all the Arguments of Religion, a lightning, healing, strengthening, quickning, sanctifying Power; and this is the work of a Saviour, not a Prophet. This is what Mankind have no natural Right to; for Supernatural Grace is not due to Nature; and therefore we cannot challenge it from our Maker, but must owe it to our Saviour. What is not due is Grace, and all Grace must be obtained for us, dispensed and administered by a Saviour.

This is another mighty Advantage, and glorious Privilege, which the Christian has above a *Deist*, by believing in a Saviour, that he has the Assistances of the Divine Grace and holy Spirit to sanctifie his Nature, to confirm his Faith, and strengthen his Resolutions, and to resist all the Temptations of the World, the Flesh, and the Devil: And if he beg these Divine Assistances, and comply with all holy Motions, he shall *in all things be more than Conqueror through Christ, who strengthens him.*

But now should we suppose that a *Deist* could be saved in his own way, without a Saviour, by repenting sincerely of all his Sins, and obeying the Commandments of God, and living a holy and virtuous Life; yet how shall he be able to do all this? Is his Nature less corrupt than the rest of

Mankind, or his Reason stronger to resist all the Assaults of Temptations, and to preserve his Innocence and Virtue? For, by rejecting a Saviour, he rejects all Supernatural Assistance, and must trust to the mere Powers of Nature; and how unable they are to make good Men, the Experience of the whole Heathen World witnesses, not excepting most of the Philosophers themselves, that when any Example of Virtue appear'd, and a very little appearance in so corrupt a state of the World was thought very considerable, they presently concluded that it was *deus pulsus*, had something Divine and Supernatural in it. Or, whatever low Attainments such Men may make in some Moral and Political Virtues, which yet few of them make any great shew of, the Divine Graces of the Christian Life, Poverty of Spirit, Purity of Heart, an universal Love and Charity, Piety and Devotion, and a Conversation in Heaven, are as much above their Attainments, as above their Philosophy: Indeed they never pretend to them, but reject Christianity for the sake of such Divine Virtues, which they have nothing to object against, but that they are above their Natural Powers, and Natural Inclinations; and this I grant they are, such as mere Nature, in this corrupt state, will neither teach, nor practise, but yet are true Divine Perfections, fitted to the pure and spiritual state of the next Life, and which Christians through the Sanctification of the Spirit, and the Assist-

Assistances of the Divine Grace attain unto.

Thirdly, There is another Notion of a Saviour, to save us from our Enemies, and from the hands of all that hate us; that we being delivered out of the hands of our Enemies might serve him without fear, in holiness and righteousness all the days of our life, as it is in Zachary's Hymn. This Joshua was a Type of, who fought the Battels of Israel, drove out the Inhabitants of Canaan, and gave them possession of that good Land. And a little consideration of the miserable state of the Heathen World, will satisfy us, how much we wanted such a Saviour and Deliverer as this.

The great Enemy of Mankind is the Devil, with all his Retinue of evil Angels and seducing Spirits, who had set up his Kingdom in the World, and was worshipped for a God with impure and barbarous Rites and Ceremonies: For when Mankind had forsaken God, they fell under the Government of wicked Spirits, who used them like Slaves, and would have kept them so to this Day, had not this mighty Saviour and Deliverer appear'd to save us out of the Hands of our Enemies, to destroy the Works, the Kingdom, and the Power of the Devil. And a Saviour was absolutely necessary to this purpose also, as we may easily conclude, if we believe, that for this purpose the Son of God was manifested to destroy the Works of the Devil. Tho' we must acknowledge that the Devil, and all wicked Spirits, are absolutely

under the Power of God, as all wicked Men are, yet God does no more subdue and conquer wicked Spirits by an immediate Power, than he does wicked Men. No doubt but he could have destroyed the *Canaanites* by an immediate Vengeance; but he sent *Joshua* to fight the *Lord's* Battels, and to drive them out; and he was a Type and Figure of the true Jesus, that mighty Saviour, who should appear to destroy the Devil's Kingdom, and to set up the Kingdom of God in the World; and therefore this is his Character, that he is *God's King*; *I have set my King upon my holy Hill of Sion.*

But tho' Christ has now destroyed the visible Kingdom of the Devil in the Christian World, so that he is no longer publicly worship'd with Temples, and Altars, and Priests, and Sacrifices; yet we stand in need of the daily Defence and Protection of our Saviour against his Wiles and Stratagems; for he is a very subtle, restless Spirit, who can transform himself into all shapes, and make such dextrous Applications, and lay such invisible Snares for us, that we shall neither see, nor suspect any danger, till it is too late; so that we have reason every day to pray, *lead us not into Temptation, but deliver us from the evil one*; for the best of us all have reason to fear, what the success of the Combat would be, should God deliver us up to be tempted by the Devil. But our Security is in the watchful Providence of our Saviour, who has the Devil under Command, and *will not suffer*

suffer him to tempt us above what we are able, and prays for us, as he did for Peter, that our Faith fail not.

And this is another inestimable Advantage, which Christianity gives us above *Deism*; for Christ defends none but his own Disciples from the Insults of wicked Spirits; and therefore those, who reject Christ, have no right to his Protection, but are exposed to all their Arts and Insinuations, who can suit all Tempers, and lead them on by gentle steps, till they have them safe; and I confess *Deists* themselves seem to me to be sad Examples of such Practices as these.

There cannot be a more plausible Pretence, especially to Men of a Philosophical Genius, than to be very cautious of believing, to adhere to Reason as the safest Guide, and to require strict Demonstration for every thing. No Man would suspect any hurt in this; and yet it is an infallible way to make Men *Atheists*. The Devil cannot deal with the Authority of God; *It is written* answers all his Temptations, and makes him fly; but if he can bring you out of conceit with Revelation, and persuade you to fling away your Bibles, he will reason with you as long as you will, and furnish you with such Reasons as you like best, as he finds you most inclined, whether to Atheism, Infidelity, or Heresie. Is there any thing in the World, that appears in more different shapes, than what Men call Human Reason, when it intermeddles in Religion? And can the Devil have a better Game

Game to play, than to teach Men Reason and Philosophy? And indeed, whoever considers, what kind of Principles are cried up as solid Reason; by our modern *Artheists*, *Deists*, and *Hereticks*, so contrary to the common Notions and Sentiments of Mankind, can hardly think, that there is any thing less in it than a preternatural Infatuation, all the perplext Turnings and Windings of the old Serpent are so visible in them. But I cannot insist on this now. This Men get by rejecting a Saviour, who alone can deliver us out of the hands of our Spiritual Enemies, that they fall into the Snares of that old Deceiver, the great Enemy of Souls.

SECT.

S E C T. II.

The Eternal Godhead of our Saviour is the only certain Foundation of all our Hopes of Salvation and Immortal Life.

I Do not at present design to engage in that Dispute about the Eternal Godhead of the Son. He is in Scripture call'd God, the Son of God, the only begotten Son of God: And the Catholick Church in all Ages has understood this of the Eternal Son of God, God of God, Light of Light, very God of very God, begotten, not made, being of one Substance with the Father, by whom all things were made; and expressed a very warm Zeal for this Faith; and that with great Reason, since our hopes of Salvation depend on it. And were Men but made sensible of what consequence it is to believe our Lord Jesus Christ to be the Eternal Son of God, they would not easily part with this Faith, nor wantonly reject it. For,

First, Let us consider what kind of Christianity those Men profess, who reject the Eternal Godhead of the Son, how a Creature Saviour alters the very Reason and Nature of all our Hopes.

For, *First*, such Men have no Father in their Religion, as the Object of their Faith
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and Worship. The *Socinians* indeed, who deny the Eternal Godhead of Christ, as he is the Eternal Son of God by Nature, yet call God Father, and pray as Christ hath taught us, *Our Father, which art in Heaven*; but the Question is, Under what Notion they do, or can call God *Father*? Is this a natural or acquired Relation? Is God our Father, and we his Children, by Nature, or by Adoption? A natural Relation between God and us, without our Adoption in Christ, can be founded only in his making us, and our being made by him; and thus Father signifies no more than a Maker; which makes all Mankind equally the Sons of God, as being all his Creatures; but I do not remember that God is ever called the Father of Men in the Old Testament, meerly upon account of Creation; however it is certain, this is not the Gospel Notion of it. None are the Sons of God but Christians, and they are Sons not by Nature, but by Regeneration and Adoption, and it is in Christ Jesus that we receive the Adoption of Sons; we are made the Sons of God by Faith in Christ Jesus; to as many as received him, to them he gave power to be called the Sons of God, even to as many as believe on his name; who were born not of Blood, nor of the will of the Flesh, nor of the will of Man, but of God, 1 John 12, 13. who are Sons, not by Nature, but by Adoption and Grace. And therefore this Title and Character of Father, which is the peculiar Name of God under the Gospel, has

an immediate Relation to Christ ; he is the Father of our Lord Jesus, and this is the reason, why God sent his Son into the World, to make us his Sons. *When the fulness of time was come, God sent forth his Son, made of a Woman, made under the Law, to redeem them, that were under the Law, that we might receive the adoption of Sons, Galat. 4. 4, 5.* Those who deny the Divinity of our Saviour, do, and must own all this in some sense or other, unless they reject the Gospel, which teaches all this in express words ; but I would desire you to observe, what a vast difference there is, between the Socinian account of God's being our Father, and what the true Catholick Faith gives us of it. For our relation to God as our Father being resolved into our Adoption in Christ, it must bear some Analogie and Proportion to that relation which Christ has to God, as to his Father. So that if Christ be a meer Man, he is not the Son of God by nature himself, but a meer nominal and adopted Son, and then we are the adopted Sons of God in an adopted Son, which is a very remote and slender relation, and does not answer to those magnificent Expressions in Scripture concerning our Adoption and Sonship. *Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God, 1 John 3. 1.* But what a mighty thing is this for God to call Christ his Son, who is not his Son by Nature, and then to call us his Sons in Christ ? For according to this Doctrine, it is merely to call us Sons, it is

a mere arbitrary Name ; for where there is no natural Foundation for the relation, there is no natural Reason for the Name, but God might have called us any thing else as well as Sons, had he so pleased. But if Christ be the Eternal Son of God, and we be united to Christ as Members of his Body, here is a natural Foundation for our Adoption in Christ, for this Covenant relation of Father and Sons, between God the Father of Christ, and all sincere Christians, who are the Members of Christ, the mystical Body of the Son of God ; for thus the Relation lies, *We are Christ's, and Christ is God's*, as St. Paul speaks, 1 Corinth. 3. 23. And therefore such as the relation is between God and Christ, and between Christ and us, such is our relation to God : Christ is the Son of God by Nature, of the same Substance with his Father, and inseparably One with him ; we are not the Members of Christ by Nature, but this Son of God, having taken upon him Human Nature, all Mankind have a relation to Human Nature, and that is a natural Foundation for a Covenant relation between Christ and Christians as the Members of his Body. Human Nature by its personal Union to the Son of God is one with the Son ; for the Son of God is by his Incarnation both God and Man in One Person ; we are naturally related to Christ, as having the same Nature with him, and therefore are capable of being united to his Mystical Body by Faith and Regeneration, of becoming *Members of his*

his Body, of his Flesh, and of his Bones, of being One with him, and in him with the Father, as our Saviour prays for all his sincere Disciples, *that they all may be One, as thou Father art in me, and I in thee, that they also may be One in us*, John 17. 21. Now when we are thus mystically united to Christ; as to be One with him, to be Members of his Body, and Branches in this Spiritual Vine, we must have the same kind of relation to God, that Christ has; if God be the Father of Christ by Nature, and Eternal Generation, he must be our Father by Adoption in Christ; because we are his, and according to the nature of our Union to him, must be related to God his Father.

This gives a sensible account of the Nature and Reason of our Adoption in Christ: If God have no Son by Nature, there can be no Foundation for Adoption; for to adopt is to receive one, who is not a Son by Nature, into the Place, Relation, and consequent Rights and Priviledges of a Natural Son; but if there be no Son by Nature, there is no such relation, nor Priviledges to be adopted to. A Man, who has no Son of his own, may adopt a Son, because there is such a relation in Human Nature, as that between a Father and a Son, and the Rights and Priviledges of it are well known; but if there be no such relation in the Divine Nature, if God have no Son by Nature, there can be no Foundation for Adoption, because there is no such natural relation in God, nor any natural rights belonging
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to it. And therefore St. *John* tells us, *He that denieth the Son*, who denies that Jesus Christ is the Son of God, *hath not the Father*, hath not God for his Father; for there is no Eternal Father, if there be no Eternal Son; and if we deny God to be a Father, he can be none of our Father; *but he that acknowledgeth the Son, hath the Father also*, 1 Joh. 2. 23. And for this reason the Apostle uses those Expressions, of *continuing in the Son and the Father*, 24 ver. of *denying the Father and the Son*, 22 ver. of *having the Father and the Son*, 2 Ep. 9. ver. For God is no Father, in a true and proper sense, if he have not a Son of his own Nature; and then he cannot be our Father by Adoption. So that to deny the Son is to deny the Father, but to have the Son is to have the Father also.

Well, suppose then that this is the true Gospel Notion of God's being the Father, and of our Adoption in Christ to be his Sons, what greater Happiness does this signify, than what those profess to believe, who reject the Divinity of our Saviour; that is, that if we believe and obey the Gospel of Christ, God will be a Father to us, and deal with us as with Sons, which is our Adoption in Christ; that he will forgive our Sins, and bestow an Immortal Inheritance upon us; the only difference seems to be, that this has less of Mystery in it, but signifies the same Happiness, which we expect by our Adoption in Christ; that excepting their Mistakes in Faith, they have the

the same Hopes and Expectations, and believe all this as firmly as we do.

Now tho' a Mistake of this nature is of fatal consequence, (for it is not enough to believe the Forgiveness of Sins and Immortal Life, unless we believe and hope for it in God's way, and accept of it, as he has offered it) the *Jews* believed this, but were rejected by God, because they rejected their *Messias*; and if God hath made Christ not only a Preacher of Righteousness, to publish his Will for the Salvation of Mankind, but the *Author of Eternal Salvation to all them that obey him*, Heb. 5. 9. if this be his *Commandment*, that we should believe on the name of his Son *Jesus Christ*, 1 John 3. 23. if *whosoever shall confess, that Jesus is the Son of God, God dwelleth in him, and he in God*, 1 John 4. 15. if this be the record, that God hath given unto us *Eternal Life, and this Life is in his Son, and that he that hath the Son hath Life, and he that hath not the Son of God hath not Life*, 1 John 5. 11, 12. which St. *John* so often inculcates on us, it is to little purpose to believe other matters, without believing *Jesus* to be the Son of God, the *Eternal Son of the Eternal Father*; for it is this Son of God alone in whom we receive the Adoption: But, I say, to set aside this now, there is a vast difference in the thing it self, between knowing and believing God to be our Father in Christ his *Eternal Son*, in whom he hath adopted us to be his Sons and Children, and God's owning himself to be our Father, and us his Children, without any other Reason

or Foundation for such a relation, but only his Promise for Christ's sake to be kind and merciful to us, as a Father is to his Children. For, *First*, here is the Dignity and Glory of the relation lost; for in this sense, God's being our Father signifies no relation to us, unless that of a Maker, and Sovereign Lord; but it properly denotes the nature and administration of his Government, which is kind, affectionate, and merciful, as the Government of a Father is or ought to be; and our being his Sons signifies no more than that we shall be kindly and mercifully used, as Sons are by their Father; which indeed is great Grace and Favour to Sinners, but no more than what innocent Creatures might expect from God by the right of Creation, and therefore founds no new relation between God and us. But it is a quite different thing to be united to Christ as the Members of his Body, to be One with Christ the Eternal Son of God, and to be owned by God for his Sons, as the Mystical Body of his Son, as the Brethren of his Eternal Son, and therefore his Sons by Adoption and Grace; this is a Character not inferior to that of Angels; Human Nature is advanced above Angels by its personal Union with the Son of God; this Incarnate Jesus is the Lord of Angels, *the Head of all Principalities and Powers*, who are but the Ministers of his Kingdom; and therefore Christians, who have a natural relation to the Human Nature of Christ, and are spiritually united in his Mystical Body, who,
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by their relation to the Eternal Son of God, have God for their Father, and are own'd by him for his Sons, are thereby advanced to the Dignity of Angels, which Human Nature in its utmost Glory and Perfection without such a relation and character could never pretend to; but the Dignity of the relation sets an inferior Nature upon the level with them. And therefore the Scripture speaks of our Adoption and Sonship, as the height of Glory and Advancement; *To as many as received him, to them gave he power to become the Sons of God, John 1. 12. and, behold what manner of love the Father hath bestowed on us, that we should be called the Sons of God, 1 John 3. 1.* What this is now we cannot tell; for though now we are the Sons of God, it doth not yet appear, what we shall be; as the Glory of the King's Son is not so visible out of his Father's Court and Kingdom; but when we come into the Kingdom of the Son, and appear under the Character of Sons, we shall then shine forth like the Sun in the Kingdom of our Father; whatever our external Glory shall then be, which we are assured will be very great, the Glory of our relation and character of the Sons of God, will give the greatest Brightness and Lustre to it. This I hope may satisfy you, what a vast difference there is between being the Sons of God, and having the Title of Sons without the relation, which we can never have without our Adoption in the Eternal Son of God: If Christ be not the Eternal Son of God, our being

adopted the Sons of God in Christ, sounds big, but signifies nothing great; so that those must never part with the Faith of Father and Son; who would not part with the Glory and Happiness of their Adoption.

Secondly, Those who deny Christ to be the Eternal Son of God, and that we are adopted in this Eternal Son, lose the best security of God's Fatherly Love and Affection to them; which yet is all they mean by God's being our Father in Christ.

Besides the Dignity and Glory of the relation, the great Happiness of having God for our Father is, that it entitles us to his Fatherly Love, Affection, and Care; and gives us as great assurance of this, as we have of our relation to him; for Affection springs from relation, and is such as the relation is; so that whatever Promise God makes us of being a Father to us, and of treating us as Sons, if he be not our Father, this cannot give us such full satisfaction of Mind, and such a firm Hope in God, as to know that he is our Father. When we are assured of this, we need no other proof of his Fatherly Affection; and all Mankind prefer the security of Nature before any Promises, which may have such secret Reserves, Limitations, and Conditions, as Nature cannot have. And yet to promise the Love and Affection of a Father without the relation is justly thought impracticable; for such Affections as are due only to such relations, and naturally result from them, can never

never be applied to any other Object. A Man may be extremely kind to a Child, that is not his own, and may do as much for it, as if it were his own, but he cannot have the Affection of a Father for it, which is a very different Passion from all other kinds of Love, and has a peculiar Tenderness and Concernment in it, which nothing but Nature can give. And therefore such a Man wishes, that the beloved Child were his own, and finds a new Pleasure and a new Passion in such a Thought; and such a Child, if he have Understanding enough, wishes that such a kind Person were his Father, and would think himself more secure in a Natural Affection.

This shews us, what a vast difference there is between God's Promise to be our Father, and his being our Father, and our knowing him to be our Father; and yet as I have shewn you, this is all that God's being our Father can signifie, that he promises to deal as kindly and mercifully by us, as a Father deals by his Children, unless Christ be his Eternal Son by Nature, and we made the Sons of God by our Adoption in Christ his Eternal Son. That God calls himself our Father, and us his Sons and Children, does give us the security of his Promise, that he will love us, and do good to us, for that is the least these Names can signifie; but yet if there be no such relation, as that of Father and Sons between God and us, this does not and cannot signifie, what we properly call a Fatherly Love and

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Affection, which can never be separated from the relation, nor subsist without it; which yet as it is the highest security, so it gives the divinest and most transporting Pleasures to the Mind; for the Love of a Father consider'd by it self is a mighty Pleasure to a dutiful Child, who loves his Father: It is a great Pleasure to be beloved, especially with the most natural and tender Affection, which is the Love of a Father. What a ravishing Thought then must it be, that God is our Father, and loves us with the Natural Affection of a Father? But this Satisfaction we cannot have, if God be not our Father, though he bestows other great Favours and Blessings on us.

For, *Thirdly*, to deny Christ to be the Eternal Son of God, and that God is our Father by our Adoption in his Eternal Son, makes an essential difference in the nature of God's Fatherly Love and Affection to us. If God have no Eternal Son by Nature, he is not, in a strict and proper sense, a Father, as having no Son of his own substance; and therefore cannot have in a strict and proper sense what we call the natural Affection of a Father. He is the Maker of all things, but not a Father; which differ as much as to create, and to beget; and the natural Love and Affection of a Creator and Father, differ as essentially as the relations do, just as our Affection to our Workmanship, and to our Son differ; so that if God have a Son of his own substance, his Fatherly Affection to his Son must as much

much exceed his Love to Creatures, tho' the most excellent Creatures, as his Son is above all Creatures.

This I suppose will be allowed ; but what is this to us, who are not the Sons of God by Nature, but mere Creatures, and the lowest Order of reasonable Creatures ; and therefore were we perfectly innocent and upright, which God knows we are not, we could at most expect no other kind of Love from God, but what is due to Creatures : And therefore God's being our Father, and loving us as a Father, must be expounded to such a sense as fits the Object, that he is so our Father as he can be the Father of Creatures, of Men, of Sinners, and loves us with such a Fatherly Affection, as such Creatures are the Objects of. This were certainly true, were we not the Sons of God by our Adoption in Christ Jesus his Eternal Son ; but now by our Union to Christ, as his Mystical Body, we become One with him, and one Object of the Father's Love : It is not merely our Maker, but the Father of our Lord Jesus Christ, who is our Father, and we are loved in Christ, and therefore with the same kind of Love which he has for Christ, which is a true Fatherly Affection. For if we are beloved in Christ, that Love which the Father has for Christ, his Eternal Son, descends on us, and is the same kind of Love, which he hath for his Son ; this is that Love wherewith God loves us in Christ, which, as St. Paul tells us, *hath its heights, and depths,*

and lengths, and breadths, and is a love past understanding; we know it is the Love of God, which he hath for his own Eternal Son, wherewith he loves us, and we know this is beyond the mere Love of Creatures; but what it is, we cannot comprehend now, we shall know more of it, though not comprehend it, when we come to Heaven; but from what I have now said, you may perceive, what a vast difference the owning or denying the Eternal Godhead and Sonship of Christ makes in the notion of our Sonship and Adoption, and of God's Fatherly Love and Affection for us, and on which side the Advantage lies.

Fourthly, The great Priviledge of our Adoption and Sonship is a Right and Title to the Inheritance, as *St. Paul* tells us, *if Children then Heirs, Heirs of God, and joint Heirs with Christ*, Rom. 8. 17. This Inheritance indeed is represented in Scripture in as glorious and magnificent terms, as Words can expresse; but yet all this must be expounded to a higher or lower sense, according to our belief concerning Christ's Person and Sonship. Our Sonship and Inheritance is founded in the Sonship and Inheritance of Christ, and such a Son and Heir, as he is, such proportionably we shall be; for in him we are *the Heirs of God, as joint Heirs with Christ*. Now though it is very unaccountable, that God should make Christ the *Heir of all things*, if he were not his Eternal and only begotten Son, of which more hereafter; it may suffice for the present to observe, that
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all Men of common sense must grant, that there is an infinite difference between the Inheritance, Kingdom, Majesty, and Glory of the Eternal Son of God, and between any created Glory, any Inheritance and Kingdom, that the most exalted Creature is capable of. If God begets a Son of his own Nature and Substance, *God of God, Light of Light, very God of very God*, he must as much excel all created Glories, as God is above Creatures ; and therefore his Kingdom and Inheritance is as much above them too. God can no more confer the Majesty and Kingdom of an Eternal Son upon a mere Creature, than he can make such a Creature his Eternal Son ; so that those, who believe Christ to be a mere Creature, a mere Man, though exalted to the highest degree of created Glory, fall infinitely short of that Glory and Happiness, which we expect in the Kingdom of the Son of God, which we shall inherit with him. Those who deny Christ to be the Eternal Son of God, may, and do, believe those Promises he has made of a glorious Immortality ; but they can never form such magnificent Ideas of that Kingdom and Glory, as those who believe Christ to be the Eternal Son of God, and that they shall for ever dwell in his Presence, and inherit his Kingdom, be where he is, and behold his Glory, the Glory, not of a Creature, but of the Son of God incarnate, who loved us, and gave himself for us, who became Man, and suffered and died upon the Cross, and being risen from
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the Dead, ascended into Heaven, and now sits at the right hand of God; a Sight, which is the Glory of Heaven, and the Happiness of those blessed Saints who are admitted to dwell in his Presence, and see his Glory. And whatever other Happiness there may be in Heaven, this, which is the greatest we can conceive, cannot be in Heaven, if the Eternal Son of God incarnate be not there: This is the peculiar Glory of the Kingdom of the Son, and this is the Heaven I hope for, not to dwell in the Presence, and see the Glory of an exalted Creature, but the visible Glory and Majesty of the Eternal Son of God incarnate.

Thus you see in this one particular, what a vast difference it makes in the Christian Faith and Hope to deny Christ to be the Eternal Son of God; for then we have not God for our Father; our Sonship and Adoption in Christ is a mere Name and Title without any natural reason for it; we lose the Dignity and Glory of our relation in being the Sons of God, and the greatest assurance of God's Fatherly Love and Affection to us, and as much lessen the Inheritance of Sons, and our own hopes of Glory, as we lessen the Eternal Glory of our Lord and Saviour. These are the greatest and most valuable things in the Christian Religion, and not easily to be parted with, how mysterious soever the Eternal Generation, the Incarnation, the Death and Sufferings of the Son of God be. God grant, that we may always adore such Mysteries,

as are full of a myſterious Love and Goodneſs, and big with a myſterious Happineſs.

Secondly, It is a very good proof of the Eternal Godhead of Chriſt, that the Scripture does every where ſo much magnifie the Love of God in giving his own Son to ſave us. The Redemption of Mankind, both in its own nature, and by the Purpose and Deſign of God, is a Diſpenſation of Grace, a glorious manifeſtation of his Love to Mankind, even to ſinful and apoſtate Man; there could not be a higher Expreſſion of it, than to ſend his own Eternal and only begotten Son to be the Saviour of Sinners. In making the World God diſplay'd the Glories and Perfections of a wiſe and bountiful Creator; we ſee his Power in giving being to all things, which had no being, till he made them; his Wiſdom in the infinite Variety, apt Contrivance, beautiful Order, and univerſal Harmony of all things; and his creating Goodneſs in making every Creature, that hath Life and Senſe, capable of ſuch a Happineſs, as is proportion'd to its Nature: Thus God made all things for himſelf, to declare his Majeſty and Glory to his Creatures.

But the Fall of Man gave occaſion for opening a new ſcene of Glory, of pardon- ing and redeeming Love; and here God intended to give us a more ſurprizing and aſtoniſhing View of his Love and Goodneſs, than the whole Creation affords us; and both our Saviour and his Apoſtles lay the
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great stress of it upon this, that he gave his own Son, his only begotten Son, for the Salvation of Sinners.

Now all Mankind must acknowledge this to be incomprehensible Love indeed, if this Son, whom God gave for us, be his Eternal and only begotten Son; this is a true mysterious Love, which, as *St. Paul* speaks, has its Heights and Depths, and Lengths and Breadths, a Love which passeth Knowledge; and we have reason to believe he was so, since both Christ and his Apostles so magnifie the Love of God, in giving his Son for us; which, if we must understand the Scripture according to the usual sense of such forms of speech, must relate to his natural Love and Affection to his Son, and to the Greatness and Glory of his Person, who is his only begotten Son, that he gave us the most beloved, and the most glorious Person to be our Saviour. To redeem Sinners is a great act of Goodness, by what means soever it be done; but had Christ been a mere Man, there had been no such wonder in it, that God should give one Creature for the redemption of so many Millions; here is no violence offered to natural Affection, as it was in *Abraham's* case, when he was commanded to offer up his own and only and beloved Son in Sacrifice to God, which was a Type of God's Love in giving his Son to be a Sacrifice for our Sins; nor would there be any such disproportion between the value of the Sacrifice and those who are redeem'd by it. For tho' God had sent

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the most excellent Man that ever was made, the sparing of one Man could not stand in competition with the Redemption of all Mankind; so that if Christ were but a mere Man, there is no great difficulty in comprehending the Love of God in giving one Man for the Redemption of all; it is infinitely more incomprehensible, that the Death of one mere Man should redeem all Mankind, than that God should give one Man to redeem all. The Character of God's only begotten Son cannot belong to a mere Man, because it cannot answer the height of these Expressions concerning the Love of God in giving us his Son; and if God intended to magnifie his Love to Sinners in their Redemption, there could not be a more undeniable Proof, nor a higher Instance of it, than to redeem us by his own Son.

And could any thing more become God than such a manifestation of his Goodness, as this? This is to be good like a God, beyond all the Measures, and all the Imaginations of created Goodness. And besides all that the Son of God has done and suffered for the Redemption of Sinners, could there be a more powerful means thought on for the reclaiming Sinners, than the Love of God in giving his Son for us, and the Love of Christ in giving himself for us? What are the Moral Arguments to perswade Men to Virtue, and to dissuade them from Vice, to this? Nay the mere Authority of God himself will not make such good Men as a prevailing sense of his Love; for the
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first works upon our Fear, which is a slavish Principle, the second inspires us with Love and Devotion, which conquers our earthly Passions, and produces the Divinest Virtues; *For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for us, that we who live should not henceforth live unto our selves, but to him, who died for us, and rose again,* 2 Corinth. 5. 14, 15. How does this allay all our guilty Fears, that we have the Son of God for our Priest and Mediator? What assurance does this give us of all good things from God? *For he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* Rom. 8. 32. The fittest Minister of a dispensation of Grace and Love is the Son of God's Love; a Creature Prophet may publish God's Love to the World, but the appearance of the Son of God is a visible Manifestation of it.

Thirdly, If God save Mankind by a Saviour, the fittest Person to be our Saviour, must be his own Eternal Son. To be the Saviour of Men is too great a Glory and Dignity to be conferred on a Creature, for it advances such a Creature into the Throne of God. He who is our Saviour will be the Object of our Faith, and Hope, and religious Affiance, of our Praises and Adorations, which is a true Divine Glory; so that to make a Creature our Saviour is to make him our God; and had God no Eternal Son, who is the proper Object of Divine Honours, he must have saved us immediately by himself

self without a Saviour, unless he would have shared Divine Honours with his Creature. This is evident in that Glory to which Christ is advanced, he sits at the right hand of God, and has Divine Worship given to him, as we are commanded *to honour the Son as we honour the Father*; so that if he be but a mere Man, a Man is made a God, and so must be, if he be made the Saviour of Men; for Men themselves will transform their Saviour into a God; for to save is as endearing a Name, and as divine a Glory, as to make. Now if to be a Saviour be too great an Advancement for a mere Creature, and a Glory fit only for the Son of God, this justifies the Reasonableness of the Christian Faith, and the Wisdom as well as Love of God, in making his own Son to be our Saviour, who is by Nature the Object of Divine Honours, but no Rival with his Father.

But besides that is too great an Advancement to a Creature to be the Saviour of Sinners, it requires a Power also much superior to any created Power. We do not call him a Saviour, who has not an inherent Power to save us, who can do nothing for us by his own Power, but only publish to us the Promises of Salvation, and intercede with God as an humble Suppliant, that he would save us; this indeed a Creature Prophet and Priest may do, but the Scripture gives us a very different Notion of a Saviour; that *he is one mighty to save, that he is able to save to the uttermost, that he is the Horn of Salvation*, which signifies Strength and Power; that he

he is *the Author of Eternal Salvation*, which certainly signifies something more than to be the Preacher of it. When our Saviour was risen from the Dead, he declares to his Disciples, that *all Power was committed to him both in Heaven and in Earth*, Matth. 28. 18. How committed to him, if he cannot exercise this Power, if he cannot sway the Scepter of the whole World, which no mere Creature can do? The Salvation of Sinners requires the exercise of a truly Divine Power, in forgiving Sin, in renewing and sanctifying our Nature, which is the new Creation, in conquering Death, and raising the Dead into Immortal Life, in governing all the affairs of the World in subordination to his spiritual Kingdom, in subduing all his Enemies, whether Men or Devils, in restraining their Malice in this World, and in their final Condemnation and Punishment in the next. He who can't do all this, can't be the Saviour of Mankind; and he who can do all this, can't be a mere Creature, but the Son of God. A Power to do all that is necessary to our Salvation is included in the Notion of a Saviour; and when God promises to do all this for us by a Saviour, it signifies, that he will send us such a Saviour, as can do all this, and we can have no greater assurance of the Performance of these Promises than we have of our Saviour's Power to do all this; and we are sure, that no Creature has this Power, and therefore a Saviour, who can do all this, must be the Son of God.

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Let us then stop here a while, and consider, what infinite security this gives us of Salvation and Eternal Life, that God has sent his own Son, the Son of his Love, *in whom he is well pleas'd*, to be the Saviour of Sinners. This is the highest Demonstration of God's Love to Sinners, and how much he desires, they should be saved. Tho' God had never so expressly declar'd his readiness to be reconcil'd to Sinners, this wou'd not be such a sensible Demonstration of his Love, as giving his Son to save us. When we see our Saviour, then, as *Simeon* speaks, *our Eyes see his Salvation*. This is not a bare declaration of his Love to Sinners, but a visible execution of it. And yet the only Foundation of our Hope is in God's good will to Sinners; without this we can never be saved; and we can have no greater assurance of Salvation, than we have of God's Will to save us; and when we are assur'd of this, our Salvation is secure; for God never wants means to save us.

Especially, if we consider farther, that, when he sends his own Son to save us, as I observ'd before, he sends one that is *mighty to save*. For the Son of God can neither want Interest, nor Merit, nor Power to save; for he is the Son of his Love, does always that which pleases him, and has the Power of God. This is such security, as those can never have, who believe our Saviour to be a Creature. For the most excellent Creature can never have the Interest, the Merit, the Power of the Son of God.

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And if we must be fav'd by a Saviour, our security of Salvation can be no greater than the personal Interest, Merit, and Power of our Saviour. That Christ is Man qualifies him to be the Saviour of Mankind; but that he is God makes him able to save. A Creature Saviour can no otherwise save us, than a Creature Prophet can work Miracles; they have no Power of their own to do either, but are only God's Ministers to declare his Will, and to give the signal; but God does all himself by his own immediate Power; which gives us no other assurance of our Salvation than the Word of a Prophet can give us. But God has done better for us, has given us his own Son to be our Saviour, who is the Arm, the Power, and the Wisdom of God, who in his own Person is Eternal Life, and therefore can bestow Eternal Life. And what greater assurance can we desire of Life and Immortality, than that God has given us Eternal Life to be our Saviour, that *God has given us Eternal Life, and this Life is in his Son?*

S E C T.

S E C T. III.

The visible Reconciliation of Human Nature in the Incarnation of the Son of God.

HAVING thus shewn you that we must be sav'd by a Saviour, and who this Saviour is, no less Person than the Eternal Son of God; there wants nothing to compleat this demonstration, and to give us the most absolute security, that we can possibly have, of Salvation and Immortal Life, but to see the actual accomplishment of our Redemption in what Christ our Saviour has done and suffered for us, in his Incarnation, Death, Resurrection, and Ascension into Heaven, where he now sits at the right hand of God to make Intercession for us. I shall begin with the Incarnation, that this Eternal Word was made Flesh and dwelt among us; the Son of God became Man; that is, took Human Nature into a personal Union with himself, was not a Human Person, nor united to any particular Man, but God incarnate, the Son of God living and acting in Human Nature, as the Soul lives and acts in the Body. This is the Catholick Faith of the Incarnation, and the visible beginning of our Salvation.

For, *First*, this is a visible Reconciliation of Human Nature to God in the Person of Christ. The Proof of this wholly depends upon our Saviour's being perfect God and perfect Man in one Person; and whoever denies either of these, destroys this great Evidence we have of God's Reconciliation to Sinners. Can there be a nearer and closer Union between God and Man, than for the Son of God to take Human Nature into a personal Union with himself? And can there be such an Union as this without a Reconciliation? When God becomes Man, I think there needs no other Proof, nor can there any greater be given, of his Kindness for Human Nature. For certainly God hath a great good will for Man, when his own Eternal Son becomes Man himself.

This is not so well consider'd by the generality of Christians; and yet it is one of the most comfortable and transporting thoughts in the World. All Catholick Christians acknowledge the great love, and humility, and condescension of our Saviour in becoming Man; but all that most Men consider in his becoming Man, is only this, that it made him a proper Sacrifice and Expiation for the Sins of Men. And certainly this was one great end of it, because *without shedding of Blood there is no remission*: And none but he, who is truly Man, can be a Sacrifice and make an Atonement for the Sins of Men, as the Apostle to the *Hebrews* tells us, *For as much as the Children are partakers of Flesh and Blood, he also himself likewise*

wise took part of the same, that through Death he might destroy him, that had the power of Death, that is, the Devil, and deliver them, who through fear of Death were all their life time subject to bondage, Heb, 2. 14, 15. But Human Nature was first reconcil'd to God in the Incarnation of his Son, before the Sins of Mankind were expiated by his Death.

The Son of God incarnate, God-Man, is by Nature a middle Person between God and Man; he is one with his Father, and he is one with Mankind; God and Man meet in him. And can we doubt, whether he, who has united God and Man in one Person, will reconcile God to Mankind? He himself is the Medium of this Union; he unites all his sincere Disciples to himself in his Mystical Body, as belonging to his Human Nature, to which all Mankind have a natural relation; and this unites them to God the Father, with whom he is inseparably One, according to our Saviour's Prayer for his Disciples, *I pray for them, I pray not for the World, but for them which thou hast given me; for they are thine, and all mine are thine, and thine are mine, and I am glorify'd in them,* John 17. 9, 10. *Neither pray I for them alone, but for them also, which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us,* 20, 21. Nothing can be plainer than this, that we are united to God by our Union to Christ, who is in the Father, and the Father in him; and the Medium of our Union to Christ is his personal Union to Human Nature,

Nature, which gives him a natural relation to all Mankind, and is the Foundation of a Covenant-relation and Union to all Believers. This is a visible Reconciliation and kind of natural Union of Human Nature to God, which intitles all Mankind, according to the terms of the Gospel Covenant, to all the Benefits and Advantages of it.

For, *Secondly*, the Incarnation of the Son of God intitles Mankind, according to the terms of the Gospel Covenant, to the Merits of all that he did and suffer'd in Human Nature. For so the Scripture declares, that he took Human Nature on him for no other reason but to save and redeem Mankind. For why should the Son of God become Man, but to advance Men to the Glory and Happiness of being the Sons of God? as the Apostle tells us, *Verily he took not on him the Nature of Angels, but the Seed of Abraham*, Heb. 2. 16. By which he proves, that he is the Saviour of Mankind, not of Angels. For he could take no created Nature upon him with any other design than to save it, nor save any other Nature than what he took; he first saves Human Nature in his own Person, and when Human Nature is sav'd, Mankind may have a Covenant Title to the Salvation of Human Nature. Thus he is in his own Person, a visible pattern of the Redemption of Mankind; as he united Human Nature in a personal Union to himself, so he unites all his Disciples to God in his own Mystical Body, takes away the Distance and Enmity, and makes them his adopted

adopted Sons: As he died and rose again from the Dead in Human Nature, so he has conquer'd Death for all his Disciples, and will raise them into Immortal Life: As he hath ascended up into Heaven into the immediate presence of God in Human Nature, so he is gone before *to prepare a place for us, and will come again and receive us to himself, that where he is, there we may be also*; as he pray'd his Father, that his Disciples might be where he is, to behold his Glory. Of which more hereafter.

Thirdly, The Incarnation of the Son of God makes Human Nature immortal. Tho' the Human Nature of Christ was by God's appointment to die upon the Cross, yet, being personally united to the Fountain of Life, it could not perish in the Grave. Eternal Life can never die, and it is a contradiction to say, that what is personally united to Eternal Life, can finally die and perish. In which sense St. Peter tells us of Christ, *Whom God hath raised up, having loosed the pains of Death, because it was not possible he should be holden of them*, Acts 2. 24. So that, whatever Human Nature was before, here we have a visible Proof of its Immortality. For the Human Nature of Christ is immortal, and this new Immortality of Human Nature gives Mankind, who were condemn'd to die, a new right to Immortal Life. Eternal Life would never have united Human Nature to himself, which necessarily makes it immortal, had he not intended to bestow a new Life and Immortality upon Men;

For why should Human Nature be immortal, and all Mankind die; Thus the Incarnation of our Saviour gives us a visible Proof of the Reconciliation of Human Nature to God, and of the Immortality of Human Nature, which is all lost by denying the Eternal Godhead of our Saviour. For if Christ be no more than a mere Man, here is no Union of God and Man in one person, no Reconciliation of Human Nature to God in the Person of Christ, nor any Proof of Immortality by such an Union.

Fourthly, As a farther confirmation of all this, we may consider the Incarnation of our Saviour as a visible demonstration of God's gracious *Presence* with Mankind. The great Privilege of the *Jewish Church* above any other Nation was God's peculiar *Presence* among them; for tho' he fills Heaven and Earth with his *Presence*, yet he is frequently in Scripture said to be more peculiarly *present* with some People, at some places, and at some times; and his peculiar *Presence* is made a distinguishing mark of Grace and Favour. God had chosen *Israel* for his peculiar People, and, in token of it, his *Presence* dwelt among them. From the time of their going out of *Egypt*, he took them under his own immediate Care, Protection, and Guidance; he directed their Journeys in a Cloud by Day, and a Pillar of Fire by Night. And what a peculiar Favour and Blessing the *Presence* of God was, we may learn from the Story of the molten Calf, which the *Israelites* made in the absence of *Moses* in the Mount.

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God was so provoked by this Idolatry, that he refused to go himself any longer with them ; but promised to send his Angel with them : *Therefore now go, lead the people to the place, of which I have spoken unto them ; behold, mine Angel shall go before thee, Exodus 32. 34.* It is not easie to give an account of this difference between God's going with them, and sending his Angel to conduct them ; but Moses makes a very great difference between God's Presence and his Angel, *Exodus 33, 12, 13, &c. Moses said unto the Lord, thou sayst unto me, bring up this people ; and thou hast not let me know, whom thou wilt send with me ; yet thou hast said, I have known thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight ; and consider that this nation is thy people. And he said, my presence shall go along with thee, and I will give thee rest. And he said unto him, if thy presence go not with me, carry us not up hence. For wherein shall it be known here, that I and thy People have found grace in thy sight ? Is it not in that thou goest with us ? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken ; for thou hast found grace in my sight, and I know thee by name. Where the Presence of God, as distinguish'd from a created Angel, must signifie a Divine Person, who is the Presence, the Arm, the Wisdom, the Counsel, the Power of God ; that is, his*

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own Eternal Son, to whom he committed the immediate Care and Conduct of the Jewish Church. For *Moses* desir'd to know whom God would send with them; an Angel he would not accept of, but desir'd he would send *his Presence* with them; and this God promises, that *his Presence* should go with them. It is this *Presence of God*, which dwelt in the Tabernacle and Temple, and distinguish'd *Israel* from the rest of the World as God's peculiar and chosen People. So that *God's Presence* was always a mark of his peculiar Favour, and was never vouchsafed to any but his chosen and peculiar People; who were his peculiar Care, and for whom he design'd very peculiar Favours and Blessings.

Now was there ever such a *Presence of God* in the World as the Incarnation of our Saviour, when the Son of God took Human Nature upon him, and liv'd and convers'd among Men, did in a true literal sense dwell and walk among them, as *St. John* tells us, that *the Word was made Flesh and dwelt among us*, ἐσκήνωσεν ἐν ἡμῖν, tabernacled among us, and we beheld his Glory, the Glory as of the only begotten of the Father, *John* 1. 14. Which is a manifest allusion to that visible Glory, which filled the Tabernacle and Temple, and signified *God's Presence* there. But now *God was present* in Human Nature, not by Types and Figures, not by a Cloud of Glory, but the fulness of the Godhead dwelt in him bodily; and tho' he very much conceal'd his Glory, while he was upon Earth, yet it very

very often broke out in bright and dazling Rays, and was very visible to true Believers, as St. *John* assures us, *we beheld his Glory*, tho' it was conceal'd from the unbelieving World. This is certain, if Christ was the Eternal Son of God incarnate, he did live and converse among Men, which is such a *Presence* and Manifestation of himself, as God never made to the World before. And if the *Divine Presence* be always a mark of Favour and some peculiar Blessing, what may we expect from such a *Presence* as this? When God sends his own Son into the World to bless us, we may reasonably expect such Blessings as this World cannot give, not a Temporal but a Heavenly *Canaan*, not merely a long but an Eternal Life. This shews us, what Evidence the Incarnation of the Son of God gives us of Salvation and Immortal Life; such as no Man can have, who does not believe, that *Jesus is the Christ, the Son of the Living God*. For the Argument of God's Love in giving his Son will not hold in any Creature; we cannot see the Reconciliation of Human Nature to God in a mere Man; and the most excellent Prophet is not the *Presence of God*. And who would be without such Arguments as these, to raise him into the hopes of Immortal Life? Were the Divinity of our Saviour an empty and useless Speculation, Men might philosophize, as they pleas'd, about it; but it is of dangerous consequence to philosophize away our Evidences of Salvation and Immortal Life.

S E C T. IV.

The Death of Christ a true expiatory Sacrifice to redeem Mankind from Death.

LET us now consider the Death of Christ, by which he has given Life unto the World. Upon which account he tells us, *The bread of God is he, which cometh down from Heaven, and giveth life unto the world. I am the living bread, which came down from Heaven; if any man eat of this bread, he shall live for ever; and the bread, that I will give, is my flesh, which I will give for the life of the world, John 33, 51.* Throughout the New Testament, the pardon of our Sins, and all our hopes of Salvation and Immortal Life, are attributed to the Death of Christ, whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the remission of Sins, that are past, thro' the forbearance of God, Romans 3. 25. Hence Christ is said to die for all, to taste Death for every Man, to die for the Ungodly, to bear our Sins in his own body upon the tree, to redeem us from the Curse of the Law by being made a Curse for us; his Blood is said to cleanse us from all Sin; that by his own Blood, he entred in once into the holy place, having obtained Eternal Redemption for us. That for this cause he is the Mediator of the new Testament, that by means of Death,

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for the redemption of the Transgressions, that were under the first Testament, they which are called might receive the promise of Eternal Inheritance: That he was once offered to bear the Sins of many, and unto them, that look for him, shall he appear the second time without Sin unto Salvation: That by one offering he hath perfected for ever them that are sanctified. All the Sacrifices of the Law are represented as Types and Figures of the great Sacrifice of the Cross, he is our *Attonement*, our *Propitiation*, our *Peace*, who hath made peace through the Blood of his Cross. Whoever reads these and such like Texts, wherewith the Gospels and Epistles abound, would think it impossible to raise any dispute about this matter, whether the Death of Christ be a true and proper Sacrifice for the Sins of the World; whether our Sins are expiated, and God atoned and reconciled to Sinners by the shedding of his Blood; and yet there is nothing, which the perverse Wits of Men have more perplexed and entangled: Not that the Scripture is not sufficiently plain, but they desire to know what God hath not thought fit to tell them, and reject what is plainly revealed, because they cannot satisfy their Reason about the Philosophy of Christ's Death and Sacrifice. As if such little Creatures as we are, should be able to comprehend the Reasons, and fathom the Depths of the Divine Will and Counsels. I shall give you as plain and brief an account of this matter, as I can, that you may the better understand, what I have to say in this Cause.

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Some there are, who think this a very incredible story, that the Son of God should become Man, and die upon the Cross, as an expiatory Sacrifice for the Sins of Men; because they can by no means understand, what necessity there is for any satisfaction to be made to God for the Sins of Men; For cannot God, who is the supreme unaccountable Lord and Judge of the World, forgive Sin, if he pleases, without any Sacrifice or Expiation, when every Prince, nay every private Man in his own Cause, can do this, when he sees fit, and is thought to do very well in it? And if God has such a tender Compassion for Sinners, as this account of the Death of Christ represents him to have, is it not much more credible, that he should forgive all truly penitent and reformed Sinners without a Sacrifice, than expose his only beloved Son to a painful and infamous Death, when he could have forgiven Sin without it?

As for that necessity of satisfaction, which some resolve into a natural vindictive Justice in God, which cannot forgive Sin without executing a just Vengeance against it, either in the Person of the Sinner, or his Surety and Sacrifice; this they think makes a very terrible representation of God, and contradicts all the Notions Mankind have of his Goodness, and readiness to forgive. For how frightful is it to think that we have to do with a God, who cannot forgive without exacting the utmost Punishment, that every Sin deserves? And who will call this
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Forgiveness, to punish no more, when we have punish'd as much as justly we can? And yet the Scripture magnifies the Grace and Goodness of God in forgiving our Sins for Christ's sake, notwithstanding that Christ died to make atonement for our Sins.

Nor can they possibly understand, how bearing the Punishment of Sin makes satisfaction for it; for is any Man satisfied for the Injury he suffers, that he, who did the Injury, suffers for it as he deserves? Does any Man think this a reason to forgive and to be reconciled to the injurious Person, that he has suffered for the Injury he has done? Is not every good Man much better satisfied with Repentance, and reparation of the Injury, and the amendment of the injurious Person, without his suffering, than with his suffering without Repentance and Amendment? That Repentance and Amendment seem the only natural atonement and expiation of Sin, because that alone can repair the Injury, and atone, and pacify, and reconcile the injur'd Person. It contradicts, they say, the essential Notions both of Justice and Goodness, and is infinitely unworthy of the Justice and Goodness of God, to place the satisfaction for Sin merely in the satisfaction of Revenge; and yet they cannot conceive what other satisfaction the mere bearing the punishment of Sin can make to vindictive Justice. And yet, were this the true Notion of satisfaction, they say it utterly destroys the satisfaction of a Sacrifice,

Sacrifice, let the Sacrifice be what it will ; for though Punishment might be transferred, Revenge can't, which can no more change its Object, than Anger or Love ; and Punishment without Revenge is no satisfaction to vindictive Justice : Much less could the Son of God, his only begotten and well beloved Son, be the Object of such a Revenge, and that, when he did the most acceptable Service to his Father, and exercised the profoundest Humility, Self-denial, Patience, Obedience, and Resignation to the Will of God, and the most perfect Trust and Affiance in him, for which *God hath highly exalted him, and given him a name, which is above every name* ; which is no great Argument, that he was the Object of his Wrath and Vengeance upon the Cross, when he exalted him from the Cross to his own Throne, and set him at his own right hand.

But whatever satisfaction be due to vindictive Justice, why, say they, would no less Sacrifice than the Eternal Son of God be accepted for the Sins of Men ? What proportion is here, between God and Creatures, that the Son of God must die to deliver Men from Death ? And what Justice, where there is no proportion ? To resolve this into the infinite demerit of Sin, as committed against the infinite Majesty of God, and therefore requiring an infinite Sacrifice to expiate it, they say, is no Scripture account of Christ's Death, and introduces upon other Principles a Stoical Equality of all Sins ;

Sins ; for if the Infinite Majesty of God, whom we offend by our Sins, gives an infinite demerit to every Sin, then all Sins are equal, and deserve an equal Punishment, unless we will allow of degrees in Infinite. Nay, by the same reason every virtuous action must have an infinite Merit too, as it respects the Infinite Majesty of God ; which destroys all the degrees of Virtue and Vice, and the Justice of Government, in proportioning Rewards and Punishments to Men's Deserts. Nay, if this were true, it would prove the quite contrary to what it is intended for. For if a finite Person may merit infinitely of God, there is no need, that an Infinite Person, as the Son of God is, should die as a Sacrifice for Sin, since a finite Person may offer a Sacrifice of infinite Merit ; for the Infinite Majesty of God, to whom it is offered, according to this way of reasoning, must give an infinite Merit to it. But indeed the Foundation of all this is naught: For though the Quality and Character of the Person does proportionably aggravate every Offence, which immediately respects his Person and Character, yet every act of Disobedience is not *Crimen læsæ Majestatis*, a direct affront and injury to Majesty: The Authority of a Prince is concerned in all his Laws, but yet the breach of no Law is Treason, but what immediately concerns the Life, Authority, or Government of the Prince: Thus every Sin is an act of Disobedience to God, but not a direct and designed Affront to his Infinite Majesty;

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Majesty ; and therefore the demerit of Sin must be measured by the nature of the Action, not by the Majesty of God.

These are the Difficulties which attend the Notion of satisfaction, as founded in vindictive Justice ; and therefore others resolve the necessity of satisfaction into the reasons of Government : That God is not to be consider'd in this matter as the *Partes Lesa*, the offended Party, or as a Creditor to whom we owe the Punishment of our Sins, but as a Rector or Governour. They grant in the first sense, that God might have forgiven Sin, had he so pleas'd, without a Sacrifice, but the wise Government of the World would not allow it : It was necessary, they say, for God to maintain the Authority of his Laws and Government, and to deter Men from Sin by some visible execution of his Justice : And yet to invite Sinners to Repentance by the highest assurances of Pardon and Forgiveness ; and nothing could so perfectly answer these ends, as to give his own Son a Sacrifice for Sin ; in whose Death and Sufferings he has declar'd his fiercest Anger and Displeasure against Sin, which he would not forgive without the Death of his own Son ; and yet has given us the highest demonstration of his great Love and Compassion for Sinners, that he so loved the World, as to give his only begotten Son, that whosoever believes in him should not perish, but have Everlasting Life. These indeed are Considerations of great weight and moment, and ought

ought to have a powerful Influence upon our Lives, and will have so, when they are put into their right place ; but the Question now is, whether this be a good account of the necessity of satisfaction, and how it agrees with the Scripture account of Christ's Death, as a Sacrifice for Sin.

For how can the Reasons of Government make that necessary, which the Divine Justice does not make so? For, is the Justice of Government so different from the Justice of the Divine Nature, as to make them two things? We must then either return to a natural vindictive Justice, or confess, that the Reasons of Government do not make an Expiation and Sacrifice for Sin necessary, but only more agreeable to the Wisdom of Government ; and then there was no necessity that Christ should die to make atonement for our Sins ; and, for my part, though I dare not say, that God could not save us any other way, but by the Death of Christ, yet it can never enter into my Thoughts, that the Eternal Son of God became Man, suffered and died, only to serve the Ends of Government, if his Death in it self consider'd had no direct and immediate influence upon our Redemption.

It must be acknowledged, that these Persons believe very orthodoxly concerning the Death of Christ, that it is a true and proper Sacrifice, that *Christ died for us, in our place and stead, that he died for our Sins, and by his Blood made atonement and expiation*

for them, and delivered us from eternal Death, that he redeemed us from the Curse of the Law by being made a Curse for us; as it is written, cursed is every one that hangeth on a Tree: And with great Zeal and Judgment vindicate the Scripture account of Christ's Death against all the cavilling Objections of the Socinians; but yet to avoid that harsh account, which some give of a natural vindictive Justice, I doubt, they have run into another Extream, and destroyed the necessity of Christ's Death, and any true and proper Expiation for Sin: For a true and proper Expiation for Sin, is certainly to satisfy Law and Justice, not merely to serve the Ends of Government; and if Law and Justice require no such thing, we may call what we please an Expiation and Sacrifice, but in truth it is only an Art of Government, not a proper Sacrifice for Sin.

And yet unless Christ's Death was such a Sacrifice for Sin, as did in a proper sense expiate our Sins, and redeem us from Death, I cannot see how it should serve the Ends of Government. If Law and Justice requir'd no Sacrifice and Expiation for Sin, why was it not as honourable for God, to forgive Sins without a Sacrifice, as with it? If God could in Law and Justice have raised us from the Dead into Immortal Life without Christ's dying for us, and rising again from the Dead, how does this recommend God's great Love and Goodness to Sinners? He has done a great and wonderful thing indeed, but what he need not have done; which

which very much lessens the Opinion both of the Wisdom and Goodness of God in it. And was there no effectual way to deter Men from Sin, and to invite them to Repentance, but the Death of Christ? Why would not the certain Promises of Pardon and Immortal Life to true Penitents, and the as certain and irrevocable Threatnings of Eternal Miseries against all impenitent Sinners, have been as effectual to this end? It is certain from experience, that, at this day, these are the great Motives and Arguments to Repentance, without which the Death of Christ would have little effect upon the World; and if this were all that God designed in the Death of Christ, he might certainly have given as great and undeniable evidence and assurance of this, though Christ had not died.

In short, we freely acknowledge, that the Death of Christ serves a great many admirable ends in Religion, and contains many forcible Arguments to Repentance and new Obedience; but the Foundation of all must be laid in the Expiation of his Death; that by his Death he hath delivered us from Death, and given Life to the World; and whatever weakens this, (as to deny the absolute necessity of Christ's dying to redeem us from Death certainly does) weakens all the other Arguments contained in the Death of Christ, and makes the Love and Wisdom of God in giving his own Son to die for us, when there was no necessity of such a Sacrifice to deliver us from Death,

as unaccountable, as they think a natural vindictive Justice.

These and such like Disputes concerning the Nature, Reasons, and Ends of Christ's Death, tempted *Socinus* and his Followers, to deny the Death of Christ to be a true and proper Sacrifice or Expiation for Sin; but this is so directly contrary to the whole Stile and Language of Scripture, that it would be less impious to reject its Authority, than to offer such manifest Force and Violence to it. What a Priest, and a Sacrifice, Expiation and Atonement, bearing Sins, being made a Curse, and such like sacrificial Phrases, signified in the Jewish Law, was very well known; and is there any colour of reason to think, that when the Apostles apply all the same Terms and Phrases to Christ and his Death, and make the legal Priests and Sacrifices mere Types and imperfect Representations of our great High-Priest, and the great Sacrifice of the Cross, they should mean any thing else by it, than a proper Priest and a proper Sacrifice? For how should we understand their Meaning, but by their Words, or their Words, but in that sense, which both the Divine Law and the common use of Mankind had given them? especially since the whole Catholick Church from the days of the Apostles, till *Socinus*, understood them in the same sense.

But I do not intend to dispute this matter now; for I cannot perswade my self, but that the *Socinians* themselves must believe, that

that the Language of Scripture is against them ; but they think the Doctrine of satisfaction, as it has been represented by some Men, so very absurd, so unworthy of God, so contrary to the reason of Mankind, that they are resolved to force any sense on Scripture, rather than believe it ; that could we give a fair representation of the Death of Christ, without clogging it with Philosophical Disputes, and Unscriptural Hypotheses, it would appear so worthy of God, so agreeable to the best Reason, and of such infinite Consolation to Sinners, that there would be no need to pervert the sense of Scripture, to avoid this Faith, and that would answer all their forc'd Criticisms at once ; and this may easily be done, if we will be contented with that Account which the Scripture gives of it.

To represent this as plainly as I can, let us consider, what the state of Man was after the Fall, what a kind of Saviour he wanted, and what that Redemption is, which the Scripture attributes to the Death of Christ.

As for the first, it is very well known, that, as God threatned *Adam* with Death in case he eat of the forbidden Fruit, *in the day that thou eatest thereof, thou shalt surely die* ; so, when he had eaten, he pronounces the final Sentence on him, *dust thou art, and to dust thou shalt return*. So that *Adam* from that moment became mortal, which necessarily involved all his Posterity in the same Fate ; for the Children of mortal Parents must be mortal, and must die, as
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their Parents do. Now since Man must die, and has no Power to raise himself from the Dead, the natural consequence of this Sentence is, that he must die for ever, that he must never live more. For he that dies, and cannot raise himself from the Dead, must always continue under the Power of Death.

This was the miserable state of all Mankind after the Fall; and this shews us the necessity of a Saviour and Deliverer, and what kind of Saviour Man had need of, *viz.* such a Saviour, not as could deliver him from the necessity of dying, for that was determined by an irreversible Decree, but from the Power and Dominion of Death, that is, that could raise him into immortal Life again: Without such a Saviour Mankind must have continued for ever under the Power of Death, and therefore such a Saviour was as absolutely necessary as Immortal Life is.

We need not entangle our selves in the Dispute concerning a natural vindictive Justice, to prove the necessity of Christ's dying for the redemption of Sinners; for a Saviour is as necessary as Salvation is; and though we should suppose, that God had no respect to vindictive Justice, but only to Love and Goodness, and Compassion to fallen Man, in giving his Son to die for us, (which is what the Scripture assigns as the reason of God's giving his Son) if the Death of Christ were necessary to redeem us from Death, the Goodness of God makes

makes it as necessary as a vindictive Justice.

I dare not pretend to know any more of the Divine Nature, either of the Justice or Goodness of God, than what God has declared of himself, either by the Works of Nature, or by his Word. To pretend to a direct intuitive Knowledge of God, to measure the Divine Perfections by our scanty Notions, to say what God must, what he can, or what he cannot do in Justice or Goodness, is not only a bold and daring Presumption, but, as I could easily shew you in numerous Instances, the Cause of Atheism, Infidelity, and Heresie: And therefore I know no more of the Divine Justice, than by his Laws; and from thence I learn, that the Punishment of *Adam's* Sin was Death, not only his own Death, but the Death of all his Posterity, who died in him, when he became mortal. This then is what the Justice of God required in Punishment of *Adam's* Sin. Though, as I have elsewhere observed, there was an admirable mixture of Wisdom and Goodness in it; especially considering God's gracious design of redeeming Man from Death; for when Man was fallen, and Human Nature corrupted by the Fall, Immortal Life in this World would have proved no Blessing, but a Curse.

Now it is evident Christ did not die to reverse this Law, to deliver Men from the necessity of dying; for this Law has taken place upon all Mankind from *Adam* to this day, excepting *Enoch* and *Elias*, and will do
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so to the end of the World ; and I know of no other satisfaction to Law and Justice, but the execution of the Law ; and therefore the Divine Justice takes its own satisfaction in executing this Curse upon all Mankind ; and when the Law is executed, I know not what other satisfaction it can require. If the satisfaction of Justice be to stop the execution of the Law and reverse the Sentence instead of executing the Sentence of the Law, it is manifest that, in this sense, Christ has not satisfied the Divine Justice, nor that Law, which threatned Death, because all Men still die : God never intended such a Saviour for Man, and if he had, he should have appear'd at the beginning of the World, to have put a stop to this Curse, before Death had preyed upon so many Ages and Generations of Men ; but the only Salvation Man was capable of, when this irrevocable Sentence of Death was once past, was not to be saved from dying, which the Law would not admit, but to be raised again from the Dead into Immortal Life ; which the Law might admit, if such a Saviour, who could, and would, redeem Man from Death, was to be found : For though the Sentence of Death, with respect to Men, who have no Power to deliver themselves from Death, is equivalent to Eternal Death ; for those must always continue under the Power of Death, who cannot raise themselves from the Dead ; yet the Law having only threatned Death, without any express mention of Eternal Death,

Death, it left room for a Saviour, and was so intended by God, who had no sooner pronounced the Sentence of Death against Adam, but he promises him a Saviour, *the Seed of the Woman, who should break the Serpent's Head, who by Death should destroy him that had the power of Death, that is, the Devil, and deliver them, who through fear of Death, were all their life time subject to bondage:* So that God might, if he pleased, appoint a Saviour and Deliverer to redeem Man from Death, without the Infringement of any Law or Justice: The Justice of the Law is satisfied in the Death of Man, but the Law makes no Provision for his rising again, but leaves him in a state of Death; this the Divine Goodness took care of, and *both raised up a horn of Salvation for us in the house of his Servant David.* And therefore let us now consider,

Secondly, What Account the Scripture gives us of the Death of Christ, and that Salvation he has wrought for us by his Death; the right understanding of which great Mystery is wholly resolved into that fundamental Article of our Faith, that *Jesus Christ is the Son of the Living God, God manifested in the Flesh, true and perfect God, and true and perfect Man in One Person.* Now the Account the Scripture gives us of this, either relates to the nature of Christ's Death, or to the blessed Fruits and Effects of it.

First, As to the nature of Christ's Death. Now as I have already observed, the Scripture every where assures us, that *Christ died*
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for us, that he died for our Sins, that he tasted Death for every Man, that he died for all, because all were dead; that he bore our Sins in his own Body on the Tree; that he was made Sin for us, who knew no Sin; that he made his Soul a Sacrifice for Sin; that, while we were yet Enemies, Christ died for us, the Just for the Unjust, to reconcile us to God. What can possibly be plainer than this, or what other sense can be made of it, but that the Death of Christ is a Sacrifice for the Sins of the World; that in dying he bore the Punishment of Sin, not of his own Sins, for he had none, and could not have been a Sacrifice for Sin, if he had, and therefore for our Sins? The Socinians allow, that Christ in some sense died for us; for this is not to be avoided, unless they will reject the Authority of Scripture, which expressly says, that Christ died for us; and therefore in some sense this must be true, if the Scripture speaks truth. But all they will allow to be meant by it is, that he died for our good, and this is a great Truth too; but did he so far die in our place and stead, as by Death to redeem us from Death? for nothing else is in a strict and proper Notion dying for us. Whatever other Advantages we may receive by any Man's Death, we never say he dies for us, unless he dies as our ἀντίλυτρον, gives Life for Life. The Death of Martyrs is of great advantage to the Christian Church, as they are great Examples of Faith, and Patience, and Courage, and all suffering Graces; but yet we do not
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for this reason say, that Martyrs die for us; and yet I cannot see, that they make any great difference between Christ's dying for us, and the Death of Martyrs, but only in degrees, that he is a greater Example, and a more authentick Witness of Christianity. To be sure, this is not so to die for us, as to die for our Sins, as to be made a Curse for us, to be made Sin for us, to make his Soul an Offering for Sin, which is the Scripture Notion of Christ's dying for us, and must be expounded according to the use of such Phrases, when applied to Sacrifices; and we know a Sacrifice was substituted in the place of the Sinner, and so died for him, as to redeem him from Death; for Death was the Punishment of every Sin under the Law, but in many cases God appointed Sacrifices for the redemption of Sinners; and no other sense can be made of dying for Sin, and being an Offering for Sin. All the Socinians have to say here, is, that Christ is said to die for our Sins, because he died upon occasion of our Sins, that is, if Man had not sinned, Christ had not died; but how will this answer those Phrases of being made Sin, and a Curse for us, which must either signifie, that he was a Sinner, and accursed in his own Person, which they themselves will allow to be Blasphemy, or, that he suffered the Punishment and Curse, which is due to Sin; for Sin can signifie nothing else but either the Guilt or the Punishment of Sin; and when the Beast for sacrifice is said to have the Sins of the People laid

laid on it, and to bear their Sins, this can only signifie the Punishment, not the Guilt of Sin, which a Beast is not capable of; and so it must necessarily signifie also, when he is said to be made Sin for us, who knew no Sin; for he who has no personal Guilt, can in no other sense be made Sin, but as an Offering and Sacrifice for Sin, which bears the Punishment, without the Guilt.

But still these Men think, that, whatever Violence they offer to the Words, they have great reason to expound these Phrases, when applied to Christ, only in a loose, metaphorical, accommodated sense; because they cannot be true of him in a strict and proper sense. This would be something to the purpose, could they as easily prove this, as say it; but, before I consider how they prove it, it will be of use to shew you, how absurd and unreasonable it is to expound all these sacrificial Phrases to an allusive, improper, metaphorical sense, when applied to Christ. For the Priests and Sacrifices of the Law, as the Scripture testifies, were but Types and Figures of Christ, and the great Sacrifice of the Cross; and it is certain, that the Allusion, Accommodation, Impropriety, if there be any, must be in the Type, not in the Antitype, which is all Truth and Reality, the Body and Substance, of which these Types were but Shadows, and imperfect Representations. Thus the Apostle to the *Hebrews* expressly tells us concerning the legal Sacrifices: *For the Law having a shadow of good things to come, and not the*

the very image of the things, can never by these Sacrifices, which they offered Year by Year continually, make the comers thereunto perfect, Heb. 10. 1. If then we will allow, that the Priests and Sacrifices of the Law were true and proper Priests and Sacrifices, as in some sense they certainly were, it necessarily follows, that Christ is a more proper Priest, and his Death a more proper Sacrifice, in the true legal Notion of a Priest and a Sacrifice, than the Priests and Sacrifices of the Law, which were only Types and Figures of him, and of his Sacrifice. What then is the True Notion of a Priest under the Law? That the same Apostle tells us, Heb. 5. For every High Priest, taken from among Men, is ordained for Man in things pertaining to God, that he may offer both Gifts and Sacrifices for Sins, ver. 1. And thus God ordained Christ an High Priest. For he glorified not himself to be made an High Priest, but he that said unto him, thou art my Son, this day have I begotten thee; as he is said also in another place, thou art a Priest for ever after the order of Melchisedec, ver. 5. 6. Christ then is a Priest, ordain'd of God to appear in the Presence of God for us, to offer Gifts and Sacrifices for Sin; for this is essential to the Notion of a Priest, and therefore essential to the Priesthood of Christ, as the same Apostle reasons, Chap. 8. ver. 3. For every High Priest is ordain'd to offer Gifts and Sacrifices; wherefore it is of necessity, that this Man have somewhat also to offer, that is, some Gift and Sacrifice for Sin; which is no reason at all, if Christ
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be not in the strictest and properest Notion of the Law a Priest ; for though it is essential to legal Priests to offer Sacrifices, if Christ be not such a Priest as is ordain'd by God to offer Sacrifice for Sin, it does not follow, that he must have any thing to offer, when the offering a Sacrifice for Sin does not belong to his Priesthood ; and on the other hand, if Christ be such a Priest as must have something to offer, and must offer a Sacrifice for Sin, then he is a true and proper Priest in the Law Notion of a Priest. And in the tenth Chapter the Apostle tells us, what this Offering and Sacrifice of Christ was. *Wherefore when he cometh into the World, he saith, Sacrifice and Offering thou wouldst not, but a Body hast thou prepared me ; in Burnt-offerings and Sacrifices for Sin thou hast had no pleasure, that is, as it follows, such as were offered by the Law ; then said I, lo, I come ; in the volume of the book, it is written of me, to do thy Will O God. By which Will we are sanctified by the offering of the body of Jesus Christ once for all, 5, 6, 7. 10.* So that Christ was a true and proper Priest, and offered his own Body, as a true and proper Sacrifice for the Sins of the World ; he did that by his Death, which it was impossible for the Blood of Bulls and Goats to do ; they could not take away Sin, and therefore God prepared him a Body to offer in Sacrifice for Sin, which is very strange reasoning, if Christ's Death were not a true and proper Sacrifice for Sin, and did not make the most perfect Atonement and Expiation.

piation for Sin, such as the Blood of Bulls and Goats could not make. To make such an Expiation for Sin, as the Blood of Bulls and Goats could not make, is a good reason for Christ's Death, and for putting an end to all those legal Sacrifices; but if Christ's Death were no proper Sacrifice, nor made any proper Atonement for Sin, the Apostle has given no reason, why Christ died, nor why God, who at first instituted those legal Sacrifices, put an end to them in the Death of Christ. A perfect Sacrifice naturally puts an end to imperfect ones, but a Death, which is no Sacrifice, can put an end to none; for no Sacrifice is not the accomplishment of legal Sacrifices, which yet is the only way to put an end to them.

I wonder, what Account these Men can give of the Law of *Moses*, how they can justify the Wisdom of God as to those Laws, which concern Priests, and Altars, and Sacrifices, which are so many, so oporose, so curious in all their Rites and Circumstances, and so severely and rigorously exacted. The Sacrifice of Beasts, in it self consider'd, is certainly the most unaccountable piece of Religion in the World; for what natural relation is there between a Man and a Beast, that a Beast should be a Sacrifice for Man? How can the Blood of Beasts make Atonement for the Sins of Men? The Apostle tells us that this was impossible, that the Blood of Bulls and Goats should take away Sin, and that God himself took no pleasure in such Sacrifices, *Sacrifices and*

Offerings, and Burnt-offerings, and Offerings for Sin, thou wouldest not, neither hadst pleasure therein, (which are offered by the Law) Heb. 10. 8. And the wisest Philosophers knew not what to make of them; they scorned them as much as they durst, and when they pretended to give any Philosophical Accounts of them, they were so unworthy of God, and so contrary to the sense of Mankind, that it had been much better to have let it alone, and to have left every Man to have thought of it, as he pleased; and, because they knew not what else they could be good for, the principal Use they made of Sacrifices was for Divination, to learn the Decrees and Counsels of their Gods in the Entrails of Beasts. This is a sufficient Proof to me, that the Sacrifices of Beasts are no part of natural Religion, because there is no natural Reason, nor any natural Account, can be given of them; and therefore they must owe their Original to Institution, as it is evident they did in the Law of *Moses*. But why should God institute this Religion of Sacrifices, which is so great a part of the Mosaical Religion; and yet is of no value in it self, and what God takes no pleasure in for it self; if these legal Priests and Sacrifices had not been instituted and ordain'd as Types and Figures of the true High Priest, and the true Sacrifice, a Priest and a Sacrifice infinitely pleasing and acceptable to him? That which is not instituted for its own sake, must be instituted for the sake of something

something else ; and a Priest and a Sacrifice, which have no value but what a Divine Institution gives, must owe all their value to their relation to a true Priest and Sacrifice: And this will justify the Wisdom of God in these Institutions ; for there may be very wise Reasons given, why God should prefigure the Priesthood and Sacrifice of Christ by the Priests and Sacrifices of the Law ; and when there is a wise Reason for the institution of such Priests and Sacrifices, they may be, and were fitted to serve a great many other wise Ends, worthy of the Wisdom of God in the Government of that Nation, as I could shew at large, were that my present business. But now, if you destroy the true Priesthood and Sacrifice of Christ, and make him only a metaphorical Priest and Sacrifice, you destroy the Reason and Wisdom of these Institutions ; for it is impossible to give a wise Reason, why God instituted the legal Priests and Sacrifices, which in themselves were no Priests and Sacrifices, nor of any value to take away Sin, if they did not prefigure a true Priest and Sacrifice ; which they did not, and could not do, if Christ be not in the truest sense our High Priest, and his Death a true and proper Sacrifice for the expiation of Sin.

This is sufficient to shew, how absurd and unreasonable it is to expound away the Priesthood and Sacrifice of Christ into a mere Metaphor ; for a Metaphor must have something real for its Foundation: If

Christ then be a meer metaphorical Priest and metaphorical Sacrifice, where is the real Priest and Sacrifice? The Priests and Sacrifices of the Law were not in an absolute sense, true, proper, real, but only typical Priests and Sacrifices; and if they were only Types, and Christ and his Sacrifice but the Metaphors of a Type, here are typical and metaphorical Priests and Sacrifices, without a true and proper Priest and Sacrifice, a Type without an Antitype, a Shadow without any Body or Substance, a Metaphor taken from nothing real: So that, let their Objections against the Priesthood and Sacrifice of Christ be what they will, they can never justify their absurd way of expounding Scripture; if their Reason and Scripture can't agree, they must renounce one of them, and I wish they would take their choice, that we might know where to have them.

But let us now consider what is objected against this Account of Christ's Death, that *he died for us, for our Sins, bore our Sins in his Body on the Tree, was made Sin, and made a Curse for us*, that is, bore the Punishment and Curse which the Law had threatned against Sin, and bore this for us.

Now, *First*, some are so bold as to say, that this is manifestly unjust, that the Innocent should suffer for the Guilty, the Righteous die for the Wicked, one Man sin, and another die. This, I say, is very bold, because it contradicts the Scripture in express words, which tells us, that *Christ hath suffered*

suffered for us, the just for the unjust, that he might bring us to God, 1 Peter 3. 18. and Rom. 5. 6, 7. 8. For while we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous Man will one die, yet perhaps for a good Man some would even dare to die. But God commendeth his Love towards us, in that, while we were yet Sinners, Christ died for us. And for him to be made Sin for us who knew no Sin, signifies the same thing, that he who was without Sin, suffered the Punishment of our Sins. Certainly had the Apostles thought this so unjust, that the Innocent should die for the Guilty, they would never have said this in such plain and express words, much less have made this an Argument of God's great Love to us; for Injustice is no great commendation of Love.

Nay this Principle overthrows the very Notion of a Sacrifice; for if there be any such thing as a Sacrifice, the Innocent must suffer for the Guilty. The Beasts for Sacrifice suffered for those Sins they never committed, nor were ever capable of committing, and, besides that, were to be perfect in their kind, without any natural Defects and Blemishes, which signified what Innocence and Perfection was required in a Sacrifice. And tho' it may be said, that Beasts can have no Injustice done them, that is nothing to the present case; for if the Innocent must not suffer for the Guilty, a Beast must never have been a Sacrifice for Man; and if the Sacrifices of Beasts did

prefigure any other more meritorious Sacrifice, they must prefigure the Death and Sacrifice of a most innocent Person, of that *Lamb of God without blemish and without spot.*

But I must ask these Persons two or three short Questions. As first, Whether they believe that Christ was perfectly holy and innocent, just and righteous, who did no Evil, neither was any Guile found in his Mouth? This I hope they will own; and then the next Question is, Whether Christ did really die upon the Cross? Which I will also take for granted, and ask them, thirdly, Whether Death be not the Punishment of Sin? This they will find hard to deny, and yet if they grant it, they yield the Cause; for then a just and innocent Person suffer'd the Punishment of Sin; and yet I hope they will not say, that any one suffers the Punishment of Sin, but for Sin; and then Christ, if he died at all, died for Sin, and since he had no Sins of his own to die for, he must die for our Sins, the Just for the Unjust, to bring us unto God. If this were well consider'd, it must appear very unreasonable to say as these Men do, that Christ died for our Sins, or upon occasion of our Sins, but did not suffer the Punishment of Sin; for if Christ died, he suffered the Punishment of Sin, and if he died not for himself, nor for his own Sins, but for us, and for our Sins, they may call this dying for our good, or upon occasion of our Sins, or what they please, but he suffered

ferred the Punishment of Sin, which is Death, for us and for our Sins. And indeed, I can see no difference, as to the case of Justice, between saying, that an innocent Man suffers the Punishment of Sin, and an innocent Man dies for the Guilty, for, if either of them be so, they are equally unjust; but there is much better reason for an innocent Man's dying for the Guilty, as his Sacrifice and Propitiation, than that he should die, that is, suffer the Punishment of Sin, neither for his own nor other Men's Sins.

But still it is thought contrary to Law and Justice, that an innocent Man should be punish'd for the guilty; for Sin and Punishment have a necessary relation to each other, that the Punishment can be no more transferr'd than the Guilt: An innocent Man can no more be punish'd for another Man's Sin, than he can be made guilty of it: *The Soul that sinneth, it shall die*, is not only a natural Rule of Justice, but a divine Law. Now I must confess, this seems to me very reasonable, and I can't but think, that those learned Persons have taken the wrong way to answer this Objection, who have attempted to defend the justice of punishing the Innocent for the Guilty. I am sure the second Commandment, which is commonly alledged in this Cause, proves no such thing; for tho' in case of Idolatry (in which case alone it is threatned) God may and does visit the Sins of the Fathers upon the Children, unto the third and fourth Generation,

neration, yet all Divines grant, that the innocent Posterity of bad Men, never suffer for their Parents Sins, but only the wicked Children of wicked Parents; and that, even in this case, the Children never suffer more than their own Sins deserve, though they may suffer a severer and more sudden Vengeance, than God would have executed upon them, had they not been the wicked Posterity of a succession of wicked Parents. Tho', by the way, to speak my Mind freely of this matter, this Threatning in the second Commandment, as it expressly relates only to the Sin of Idolatry, so it seems principally, if not wholly, to intend the Publick State of the Jewish Nation; that when they should decline to Idolatry, and one Generation after another persist in their Idolatrous Worship, tho' God might bear with them for some time, yet in the third or fourth Generation, when the Evil was grown so old and obstinate, that there was little or no hope of a general Reformation, then God would punish them, either with a final extirpation, as he did the ten Tribes of *Israel*, or with a long Captivity, as he did the Children of *Judah* in *Babylon*. And this is the meaning of our Saviour's Threatning, *Matth. 23. 35, 36. That upon you may come all the righteous blood shed upon the earth; from the blood of righteous Abel, unto the blood of Zacharias Son of Barachias, whom ye slew between the Temple and the Altar. Verily I say unto you, all these things shall come upon this Generation.* He tells them, that they

they themselves were *Witnesses*, that they were the Children of them that killed the Prophets ; and that they would fill up the measure of their Fathers in killing their Messias, his Apostles and Disciples ; and therefore all this righteous blood should be required of them, that is, that they should utterly be destroyed, be no longer a People and Nation, as he immediately adds ; O *Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy Children together, as a Hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate.* So that God's visiting the Sins of the Fathers upon the Children signifies that publick Vengeance God will take upon a wicked, idolatrous, persecuting Nation, when one Generation after another continue and improve in the same Wickedness, and fill up the measure of their Fathers Sins ; and this reconciles the second Commandment with the 18th of *Ezekiel*, where God so fully declares against punishing the Children for their Father's Sins. *All Souls are mine, as the Soul of the Father, so the Soul of the Son is mine, the Soul that sinneth, it shall die.* Which cannot be a mere declaration of God's arbitrary Will and Pleasure for that time, that tho' formerly God had punish'd the Children for the Sins of the Fathers, yet now he would do so no more ; for the reason, God gives for it, is eternal, was the same from the beginning of the World, and will be so to the end of it, *All Souls are mine.*

mine. And God complains of the Injustice of that Proverb, and what a reproach it was to his Nature and Government, *The Fathers have eaten sowre Grapes, and the Children's Teeth are set on edge*; which he could not justly have done, had this been his Practice in former times.

The Examples, these Men give, of this nature both from Scripture and Human Laws, do not reach the present case. God told *David* by the Prophet *Nathan*, that his Child, which was born to him in Adultery, should die. So that the innocent Child was punish'd with Death for *David's* Sin; and if any thing can be called a Punishment, certainly Death is: It is so most certainly, if we consider Death as the Curse of the Law inflicted on all Mankind for *Adam's* Sin; but the particular times and circumstances of dying are not always inflicted as a Punishment; for God, who is the Sovereign Lord of Life and Death, may take away the lives of the most innocent persons, at what time, and in what manner, and for what wise Reasons he pleases, without any Injustice; and then he may do this, when it is for the Punishment, not of the Innocent, but of the Guilty. Parents may be punished in their Children, since natural Affection makes their Death and Misfortunes the severest Punishment to them; but this is not to transfer the Punishment of the Guilty to the Innocent, but to punish the Guilty in the Sufferings of the Innocent; which may be, when such Sufferings neither
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are, nor are intended, as Punishments of the Innocent. Thus as to Human Laws Treason forfeits Estate and Honour, and corrupts the Blood, which punishes the innocent Children, and all their innocent Posterity with their guilty Parent: This indeed is a great Misfortune, but no formal Punishment; it is a Misfortune to any Children to be born of Beggars, or of mean People, who have no Inheritance to leave them; and a more sensible Misfortune to have prodigal Parents, who spend their Estates, and leave their Children Beggars, who were born to a plentiful Fortune; but these are not formal Punishments, and it is the same case, if Parents legally forfeit their Estates and Honours, as if they spent their Estates, or could part with their Honour. Children must in these cases follow the fate of their Parents, and therefore must suffer by their Parents Fault or Folly; but these are no Examples of punishing the Innocent for the Guilty; a wild furious Revenge may do this, but those who suffer it may justly complain, and nothing can excuse it, but such a necessity as supercedes the common Rules of Justice. A Traytor may forfeit his Estate and Honour, and his Son suffer by it, because it cannot descend to him when his Father has lost it; but strict Justice will not allow, that an innocent Son should die for his Father's Treason; whatever necessities of Government Men may pretend for transgressing the known rules of Justice, God knows how to govern the World without

out it. But still, what is all this to the Notion of a Sacrifice? where the Innocent suffers the Punishment of Sin to redeem and save the Guilty, dies that the Sinner may live. If Parents are punished in the Sufferings of their Children, or Children suffer by the Sins of their Parents, is there any thing of the nature of a Sacrifice in this? Is the Sinner punish'd in his Sacrifice? By no means! but the Sacrifice bears the Punishment of Sin, to save the Sinner from Punishment; and it is the Justice of this we are to enquire after, whether it be just, that an innocent Sacrifice should bear the Punishment of Sin to redeem the Sinner; not absolutely, whether it be just, that the Innocent should suffer for the Guilty. But to this our Adversaries have not one word to say, nor is it possible they should say any thing to the purpose, without destroying the very Notion of a Sacrifice; for if the Innocent must not suffer for Sin, nor bear the Punishment of Sin, there is an end of Sacrifices.

This might reasonably suffice in answer to this Objection, to shew, that it does not concern the present case: In a general and absolute sense all Men allow it very unjust to punish the Innocent for the Guilty; but the Question is concerning Sacrifices, which must not be measured by the common rules of just and unjust, for they are no branch of natural Justice; but must be reduced to Goodness, as being a merciful provision for the Redemption and Salvation

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of Sinners; and in such cases, whatever is upon all accounts good, is just: Not that Goodness alters the standing rules of Justice and Righteousness, but that Goodness may do that, which Justice cannot require to be done; nay which would be unjust, if required to be done, but is so far from being unjust, when Goodness does it, that it is the Glory and Perfection of Goodness.

There are as many Instances of this as there are great and heroical acts of Goodness; but I shall content my self with two at present, which are proper to the business in hand. Our Sins we know in Scripture are compar'd to Debts, and no Law or Justice can require a Stranger, who is no way concerned in it, to pay another Man's Debts; but yet a good Man, who does pay another Man's Debts, and redeem him out of Prison, does a very generous act of kindness, which had been unjust had it been imposed, but was great Goodness in him to do: And shall we charge our Saviour's Sufferings with Injustice, when he as freely and voluntarily, out of mere Pity and Compassion to Sinners, pays that Debt, which they owe to the Divine Law, by dying for them?

Thus St. Paul represents the Love of Christ in dying for Sinners by one Man's dying for another. *Scarcely for a righteous Man would one die, yet peradventure for a good Man some would even dare to die; but God commended his Love to us, in that while we were yet Sinners Christ died for us, Rom. 5: 7, 8.*
Now

Now we must confess, it would be very unjust for any Law or Judge, to condemn any Man to die, to save the best Man in the World; but yet, it seems, it would be far from unjust, even an heroical act of Goodness, for any Man to offer himself to death to save the life of such a good Man: And this is the love of God, who gave his Son for us; this is the love of our Saviour, who freely gave himself a Sacrifice and Propitiation for our Sins: This had been unjust, had he not made it his own choice, but that makes it a surprizing and astonishing act of goodness, which challenges the eternal Praises and Adorations of his redeemed Ones.

But still this does not satisfy; for say they, if Christ suffered the Punishment of Sin, he must suffer the Wrath and Vengeance of God, which is due to Sin; and this is impossible to conceive, that the only begotten and well beloved Son of God, who was always infinitely dear to his Father, and never dearer, than when he hung upon the Cross, in obedience to his will to obtain Eternal Redemption for Sinners, should at the same time be the Object of his Wrath and Vengeance.

Now I must confess, if by the Wrath of God they mean any thing more than that Punishment of Sin, which may be called his Wrath, as the effect of his wrath and displeasure against Sinners, this is such a representation of the Death of Christ, as may justly prejudice all thinking Men
against

against it: For it is Blasphemy to say, that there ever was one minute wherein Christ was not the Son of God's love, and a Contradiction to say, that the Son of God's love was at the same time the Object of his hatred, of his wrath and vengeance.

This is no Scripture Account of Christ's Death, which every where declares God's great love to our Saviour, and his full assurance of his Father's love, his perfect trust and affiance in him, and profound submission to his Will, even in his bitterest Agonies; and yet our Saviour tells us, that all, that he was to suffer, ended in his Death, when he cried, *it is finished, and gave up the Ghost.*

But some Men think, that if Christ suffered for our Sins to redeem us, he must suffer all that we should have suffered, had he not redeemed us by his Blood; that is, all the Miseries of the Damned: A Thought which makes me tremble with the utmost abhorrence. But these Men mistake the Nature of a Sacrifice, which can only suffer that Punishment which the Law threatens, which we know is Death, but can neither be the Object of a personal Vengeance, nor suffer the Horrors of a personal Guilt, as it is impossible an innocent Person should; and thus Christ died for our Sins, but could neither suffer the Wrath of God, nor feel the Horrors and Despair of Sinners. This does not belong to the Sacrifice, but to the Sinner himself; the Sacrifice can never be the Object of God's Wrath and Displeasure; for then it could not make a Propitiation
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and Atonement, which nothing can do; but that which pleases; and it sounds to me like a Contradiction, that what is the Object of God's Wrath should be an acceptable Sacrifice.

To be the Object of God's Wrath is to suffer his Anger, his fiercest Anger and Displeasure; if then Christ suffered the Wrath of God, God was very angry with him; but I would fain know, for what reason? Had Christ done any thing to displease him? He was perfectly innocent and holy, always obedient to his Will, and therefore God could not be angry with him upon his own personal account; but he stood in the place of Sinners, and therefore that Anger, which was due to Sinners, was transferred on him: But tho' Punishment may, can Anger also be transferred, which is always personal? But what is meant by Christ's standing in the place of Sinners? Is it any thing more, than that he died a Sacrifice for Sin? And was this a Reason for God to be angry with him? Was not this by his Father's appointment, and in obedience to his Will? And is the most perfect act of Obedience and Submission a reason of Anger? But was God's giving his Son a Sacrifice for Sinners, an expression of God's Anger and Displeasure, or of his Love to Sinners? And if God in great love and compassion to Sinners, gave his Son to die for them, how does this Son of his love become the Object of his Wrath and Displeasure by dying for them? This,

I confess, would be a very considerable Objection to me against believing the Death of Christ to be a true and proper Sacrifice for Sin, could I not believe this, without owning, that he suffered the Wrath and Vengeance of God ; but this is not only contrary to the Scripture-account of Christ's Death, but contradicts the true Notion of an expiatory Sacrifice.

But it is time now to consider the blessed effects and fruits of Christ's Death, or for what reasons he died, which will more fully explain this great Mystery to us.

S E C T. V.

The Conquest of Death by the Death and Resurrection of Christ,

THE first thing here to be consider'd is Christ's *abolishing* Death by his Death and Resurrection from the Dead in Human Nature; for both these, as I shall shew you, were necessary to obtain a perfect Victory for us over Death, and to give us a new right to Immortal Life. This Account our Saviour himself gives us of it. That he is the bread of God, which came down from Heaven, and giveth life unto the world. I am the bread of life. Your Fathers did eat Mannah in the Wilderness, and are dead. This is the bread, which cometh down from heaven, that a Man may eat thereof, and not die. I am the living bread, which came down from Heaven, if any Man eat of this bread, he shall live for ever; and the bread which I will give is my flesh, which I will give for the life of the world, John 6. 33, 48, 49, 50, 51, ver. That his giving his Flesh, signifies his dying for us, no Man doubts; and by giving his Flesh, by dying for us, he gives Life to the World. For the same reason he tells us, that he is *that good Shepherd, that layeth down his life for the Sheep;* who

who came, that they might have life, and might have it more abundantly, John 10. 10, 11. Thus he tells Martha, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me, shall never die, John 11. 25, 26. All which is resolved into his conquest over Death, that he died, and rose again from the Dead, to give Life to the World: Therefore doth my Father love me, because I lay down my life, that I may take it again. No Man taketh it from me, but I lay it down of my self; I have power to lay it down, and I have power to take it again: This Commandment have I received of my Father. John 10. 17, 18. This was the Covenant between Christ and his Father, that he should lay down his Life a Sacrifice for Sin, conquer Death by his Resurrection from the Dead, and thereby give Life to the World.

The same Account the Apostle to the Hebrews gives us of Christ's becoming Man and dying for us. Forasmuch then as the Children are partakers of flesh and blood, he also himself likewise took part of the same, that through Death he might destroy him who had the power of Death, that is the Devil; and deliver them, who through fear of Death, were all their life time subject to bondage, Heb. 2. 14, 15. that is, he died to conquer Death, to destroy the Power and Kingdom of the Devil, whose Dominion is in the Regions of Death; who by tempting our first Parents brought Sin

and Death into the World, and whose Kingdom was to be destroyed together with the Power and Dominion of Death, which is the foundation and strength of his Kingdom, by that *Seed of the Woman*, that should *break the Serpent's head*. Thus St. Paul tells us, that Christ hath given us the Victory over Death; has conquered Death in his own person, by rising again from the Dead, and will at the last day raise all his faithful Disciples into Immortal Life. O *Death!* where is thy sting? O *Grave!* where is thy victory? the sting of Death is sin, it is that which kills, and the strength of sin is the law, that final Sentence God pronounced against Adam, and all his Posterity in him, *dust thou art, and to dust thou shalt return*. But thanks be to God, who hath given us the victory, by our Lord Jesus Christ, 1 Cor. 15. 55, 56, 57.

This is acknowledged by all, who believe, that Christ raised himself from the Dead by his own Power, that he has conquered Death in his own Person, and as a Reward of it has received Power and Authority from his Father to raise his Disciples from the Dead, and to bestow Immortal Life on them: But there are very few, that seem to me to understand the true Mystery of Christ's conquering Death by Death, or of his dying to conquer Death; and yet, without this, we can never rightly understand the true nature of Christ's Death, the reason and necessity of it, nor how much we owe to the Love of our Saviour
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in dying for us. Now I have already observed to you, that all Mankind being under the Sentence of Death, he who will be the Saviour of Mankind must raise them again from the Dead; for no Man is saved and delivered from the Curse of the Law, while he is in the state, and under the Power and Dominion of Death. Man consists of Soul and Body; and therefore a naked Soul, in a state of Separation, is not a compleat and perfect Man, nor can enjoy the compleat and perfect Happiness of a Man; and therefore is not compleatly saved, till Soul and Body be re-united. The not observing this, is the reason, why some Men so little understand the true nature and end of Christ's Death. The most they are concerned for, is, to prove a Future State of Rewards and Punishments, where good Men shall be happy, and the wicked miserable; this is all that the wisest Philosophers ever thought of, and this is all, that most Christians seem concerned about; which must needs give them very obscure Notions, both of the Death, and the Resurrection of Christ. But though the Souls of good Men are certainly in a state of Happiness, when separated from their Bodies, yet this is no where in Scripture called *Immortal Life*; they are in a state of Death still; for Death is the separation of Soul and Body, but our Immortality commences with our Resurrection, and it is *abolishing Death*, which brings *Life and Immortality to light*. This

Christ hath done, and this the Saviour of Mankind must do, if he will be a compleat Saviour. But then the Question is, why Christ must die himself, to conquer Death? For could he not as well have raised us from the Dead without dying himself? Yes, without doubt, he had Power to raise the Dead without dying himself; for he raised the Dead before he died himself, and had he not had this inherent Power, he could not have raised himself from the Dead: But the Question is not concerning the absolute Power of God, which can do all things, but the Power of a Saviour; what the Saviour of Mankind must do to conquer Death, and to deliver us from the dominion of it. Now in this Inquiry, I won't presume to go one step beyond the Law, beyond that Sentence pronounced against *Adam, Dust thou art, and to dust thou shalt return*; for I know nothing beyond this; and if we cannot find a Reason here, why the Saviour of Mankind should die, and by Death conquer Death, and deliver us from the dominion of it; we must be contented to know no more, but that thus it was, and thus God had appointed it should be.

The Law then condemned all Mankind to die; the Sentence is final and irreversibile, and therefore all Men must die, and continue under the Power of Death, unless they can redeem themselves, and satisfy that Law, which inflicts Death: For none can redeem Man but Man; the Nature that
sinned

sinned must make the Atonement, and put an end to the Curse, or rather the Atonement must be made, and the Law satisfied in the Nature that sinned; for no mere Man could do this. The Sin, which brought Death into the World, was Disobedience to the Divine Command in eating the forbidden Fruit; and therefore the most proper Atonement for this Sin is the most perfect Obedience, *Obedience unto Death, even the Death of the Cross.* Thus St. Paul represents it, *Rom. 5. 19. For as by one Man's disobedience many were made sinners, so by the obedience of one shall many be made righteous: for if by one Man's offence, Death reigned by one, much more they which receive abundance of Grace, and of the gift of Righteousness, shall reign in life by one, Jesus Christ, ver. 17.* And as for the Law, which threatened Death, that is satisfied by dying, by bearing the Curse, as all Laws are satisfied, when they are executed; and Death is abolished and conquered, and an end put to the Curse of the Law, by rising again from the Dead; which shews, how necessary it is that the Saviour of Mankind should both die and rise again from the Dead, should die to satisfy the Law, and bear the Curse of it, and should rise again to put an end to it and *abolish Death*: And as he could not rise from the Dead without dying, so no Man's Resurrection could abolish Death, any otherwise than as it is the redemption of his own Person from Death, but only his, who died

and rose again for all Mankind, and put an end to the Curse of the Law, by bearing its Curse and loosing the bands of Death.

But, the better to understand this great Mystery, whereon all our Hopes of Immortality depend, there are two or three Questions which must be briefly resolved.

As, *First*, What reason there was that Christ should die, should bear the Punishment of Sin, and the Curse of the Law, when every Sinner himself dies? How it can be said, that *Christ tasted Death for every Man*, when every Man tastes Death for himself? Now this had been a difficulty indeed, had Christ died for all Men, by his Death to deliver all Men from the necessity of dying; for then no other Man ought to have died, if Christ died for all: But it is manifest, this was no intention of Christ's Death, because all Men still die; and if Christ died for us, not to deliver us from the necessity of dying, but to redeem us from the power and dominion of Death, and to raise the Dead into Immortal Life, he may in the truest and properest sense be said to die for all Men, if he die to deliver all from the power of Death. He must first satisfy the Law, before he could conquer Death, and put an end to the Curse of the Law, and therefore he must die, which is the punishment of Sin, and the satisfaction of that Law, which threatened Death; and if his Death satisfied the Law,

Law,

Law, and put an end to Death by delivering all Mankind from the power and dominion of Death, then he died for us all, tasted Death for every Man, since to his Death we all owe our redemption from Death. The Law, which threatens Death, is satisfied in dying; for, as I observed before, I know no other satisfaction of any Law, but the execution of it; the Law may be repealed or dispensed with by a superior Authority for other reasons, but nothing else can satisfy it; and thus every Man satisfies the Law of dying by his own Death; and could he raise himself again from the Dead, this mere Law of dying could demand no more of him. It is not merely the Law, which threatens Death, that continues Men in the state and under the dominion of Death, but want of Power to raise themselves, which makes the threatening of Death, without a Deliverer and Saviour, equivalent to Eternal Death: And it is this Eternal Death from which Christ saves and delivers us, by conquering Death for us all, and raising us into Immortal Life: But he could not do this without dying; for he must satisfy the Law, and bear the Curse of it in Human Nature, before he could give Human Nature the Victory over Death by his own Resurrection from the Dead; and thereby give Mankind a new right and title to Immortality and the Resurrection of the Dead.

Secondly,

Secondly, But this starts another difficulty, why Mankind must be delivered from Death by the Death of a Man? It is commonly answered, and that very truly, that the Atonement and Expiation of Sin must be made by the Nature that sinned; and therefore as Death entered into the World by the Sin of Man, so Man must die, and give a new Life to the World. Thus to be sure it is, *by Man came death, and by Man came also the resurrection of the dead*; and for this reason, as the Apostle tells us, Christ became Man; *forasmuch as the Children were partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him who had the power of death, that is, the Devil; and deliver them, who through fear of death, were all their life-time subject to bondage.* But if we ask any further, what necessity there was for this, that Man must redeem Mankind, I must confess, I have not met with a satisfactory Answer to it; and yet the necessity of the Incarnation must be resolved into the necessity of the redemption of Mankind by Man. That God has order'd and appointed that it shall be so, when there is no other reason given, should silence all further Inquiries; for then we must seek for no reason antecedent to the Divine Will; but yet it is of mighty advantage for the right understanding this great Mystery, if we can discover, wherein this necessity consists.

Now

Now the great end of Christ's Death, which was to redeem Mankind from the power and dominion of Death, points out to us the reason and necessity of his becoming Man and dying for us. For, the Sentence of Death being pronounc'd against all Mankind in the Person of *Adam*, Human Nature must die to satisfy the Law, and be redeemed from the power of Death to give Mankind a new title to Immortal Life. If any other Nature had died, and been redeemed from Death, this had been nothing to Mankind; for it had not been the redemption of Human Nature; and Mankind can be redeemed only in the redemption of Human Nature; and therefore the Saviour and Redeemer of Mankind must become Man, and suffer and die in Human Nature, and having satisfied the Law of dying, must redeem Human Nature in his own person from the power and dominion of Death, by rising again from the Dead. This is in the truest and properest notion the redemption of Human Nature from Death in the Person of Christ, and this is the redemption of Mankind, this is our Victory over Death and the Grave; Christ hath *obtained eternal redemption for us*, and though we shall not actually rise from the Dead till the General Resurrection, yet we are risen in and with Christ, as we all died in *Adam*; he brought the Sentence of Death upon himself and all his Posterity, and Death reigned over all, yet every Man dies

dies in his own appointed time ; and thus Christ by Death hath conquered Death, hath raised his own Human Nature from the Dead, and given Mankind the Victory over Death ; which can no longer detain us Eternal Captives, tho' we must expect the Sound of the last Trumpet to raise us again into Immortal Life.

Thirdly, And this brings us to the greatest difficulty of all, How Christ by his Death satisfies the Law of dying, and conquers the power and dominion of Death for all Mankind ; How the Death of one Man, who dies and conquers Death, and raises himself again from the Dead, delivers all Mankind from the Curse of the Law, and the power and Dominion of Death ? That Christ did become Man, and die to redeem all Mankind from Death, must be wholly resolved into the good Will and pleasure of our Heavenly Father, who *so loved the world, that he gave his only begotten Son, that whosoever believes in him, should not perish but have everlasting life,* John 3. 16. But still the Question is, by what kind of vertue and power the Death of Christ redeems all Mankind from the dominion of Death ? God has sent Christ to be our Redeemer and Saviour, and this is an act of Grace and Goodness ; but the very name of a Saviour signifies, that what he does for us has an immediate and necessary influence upon our Salvation ; that we owe a Saviour to the Goodness of God, but that we immediately owe our Salvation

Salvation to our Saviour, to what he hath done and suffered for us: That it is not merely the good Will and Pleasure of God, that the Death of Christ should redeem us from Death; for that leaves no other necessity or reason for Christ's Death, but only the arbitrary Will and Appointment of God; but when God hath given us a Saviour, this Saviour must deliver us in such a way, as answers the Demands, and satisfies the Justice of the Divine Law.

This the Author of *the Reasonableness of Christianity* takes no notice of: He tells us that all Mankind are condemn'd to Death for *Adam's Sin*, to Death in his notion of Death, which is a ceasing to be, a losing all Life and Sense; and that the Office of the Messias was to redeem Mankind from Death, by raising them from the Dead; but not one word of any vertue or efficacy in the Death and Resurrection of Christ to do this; such an Inquiry as this did not agree with his main design, to reduce the whole Christian Faith to the belief of this one single Article, that Jesus is the Messias, and that his being the Son of the Living God, signifies no more than his being the Messias; for had he consider'd by what means Christ saves and delivers us from Death, he would have found a Son of God incarnate, a Priest and a Sacrifice, a Propitiation and Atonement, to belong to the Character and Office of the Messias; which he has left no room for in his short Creed.

To

To represent this as plainly and briefly to you, as I can, we must consider the opposition between *Adam* and *Christ*; for this is the account the Scripture gives us of this great Mystery, that *as by Man came death, so by Man came also the resurrection of the dead; for as in Adam all die, so in Christ shall all be made alive*, 1 Cor. 15. 21, 22. That *as by one Man's disobedience many were made sinners, so by the obedience of one shall many be made righteous*, Rom. 5. 19. The very opposition between *Christ* and *Adam* shews the credibility of it; for if we all lost Immortal Life by one, it is very agreeable to the Divine Justice, and much more becoming the Divine Goodness, that what was lost by one, should be restor'd by one; and if we consider how we all lost Immortal Life in *Adam*, we shall better understand how *Christ* has restored Immortality to us.

Now it is evident, that this Sentence of Death was pronounced against none but our first Parents; for there was no other Man in the World at that time but *Adam*; the Law of not eating of the Tree of Knowledge of good and evil, was given to no other Man but *Adam*; nor was any other Man ever capable of transgressing that Law: for they were all shut out of Paradise, where that Tree grew, and could not come near to take of the Fruit of it; and no Man can be charged with a personal breach of that Law, which was never given to him, and which he was never in a capacity

capacity either of obeying or transgressing. How then comes the Sin of *Adam* to affect all Mankind, to bring Death upon all his Posterity, who were not, and could not be guilty of his Sin, who, as *St. Paul* speaks, *had not sinned after the similitude of Adam's transgression*? To charge this wholly upon God's arbitrary Will and Appointment, who imputes *Adam's* personal Sin to all his Posterity, as much as if they themselves had been personally guilty of it, seems very hard and unequal, and unworthy of the Justice and Goodness of God; because it is evident, they neither were, nor could be personally guilty of this Sin; and therefore this had been a false Judgment; and when Rewards and Punishments are consequent upon it, I know no difference between a false and unjust Judgment. But we need not seek far for a reason, why all Mankind die in *Adam*; for there is a plain, natural, and necessary cause of it: For Human Nature was corrupted and condemn'd to death in *Adam*. All Human Nature was in *Adam*; for there was no other Man in the World but he, and he was to be the Parent of all Mankind; and therefore they must receive Human Nature from him; and they could receive it in no other condition, than he himself had it: If then *Adam* by his Sin became mortal himself, he must propagate a mortal Nature to his Posterity; if by eating the forbidden Fruit he had corrupted his own Nature, he must also propagate a vitiated and

and corrupted Nature; and if a corrupt Nature was a very wise reason, why *Adam* should not be immortal in this World, it is as good a reason, why all his Posterity should die as he: For a corrupt Nature ought not to be immortal in this World, by what means soever it be corrupted. And thus by one *Man's* disobedience many were made sinners: By one *Man* sin enter'd into the world, and death by sin, and so death passed upon all Men, for that all had sinned, Rom. 5. 12. that is, besides the many actual Sins, which all Men are guilty of, they had a-corrupt sinful Nature, which they deriv'd from *Adam*, as they must necessarily do, when he had corrupted his own Nature; and there was no natural means of preventing this, but by putting a final end to *Adam* and *Eve*, and creating a new Head for Mankind: But this God did not think fit to do, but laid a new and more glorious design for the redemption of Mankind by *Jesus Christ*, that as by *Man* came death, so by *Man* should come the resurrection of the dead, 1 Cor. 15. 21.

As then Human Nature was lost and undone in *Adam*, was corrupted and became mortal by the Corruption and Mortality of Human Nature in his Person, which brought all Mankind under the Sentence of Death; so the Mystery of our Redemption is the redemption of Human Nature from Sin and Death in the Person of *Christ*, which entitles all, who belong to him, descend from him, and are ingrafted into his
Body

Body by a new and spiritual Birth, to a blessed Immortality, as our natural descent from *Adam* condemns us to Death and Corruption; and therefore all that we are to consider here for the understanding this great Mystery, is, the redemption of Human Nature in the Person of Christ, which is the redemption of us all, who will be redeemed.

Now we shall the more easily apprehend this, if we carefully observe but one thing, which is universally owned by all Catholick Christians, but the just consequences of it not so well consider'd; and that is, that Christ took upon him Human Nature, not any particular human Person, to redeem; that he is true and perfect God and true and perfect Man in One Person, that he took Human Nature into a personal union with the Divinity, in opposition both to the Heresie of *Nestorius*, who divided the Persons, and to the Heresie of *Eutyches*, who confounded the Natures, and by both confounded the Mystery of our Redemption, as I observ'd before with reference to the Incarnation.

Though *Adam* was a particular Man, yet there being no other Man then in the World, and all Mankind being to descend from him, all Human Nature was in him, and he fell not only for himself, but Human Nature fell in him. And therefore the Saviour of Mankind must not redeem any particular Man, but Human Nature; for Mankind is redeemed in the re-

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demption of Human Nature, as we were all lost and undone in the fall of Human Nature. And if Human Nature must be redeemed in the person of a Saviour, as it was lost in the person of *Adam*, the Saviour of Mankind must take Human Nature into a personal union with himself; for he cannot redeem Human Nature unless he be personally united to Human Nature.

This is the account, as I have shewn you at large, which the Scripture gives us of the Person of Christ, that he is the Son of God incarnate, *God manifested in the Flesh*, 1 John 3. 8. that *the Word was made Flesh and dwelt among us*, John 1. 14. that he was of the seed of *David* according to the *Flesh*, but declared to be the Son of God with power according to the Spirit of Holiness, by the resurrection from the dead, Rom. 1. 4. And I do not wonder, that those who deny Christ to be perfect God and perfect Man in one Person, can form no notion of our Redemption by his Death. For, as I have often observed to you the Sentence of Death being past upon Human Nature in the person of *Adam*, (who was the only Man then in the World, and the root of Human Nature) as the Universal Father of Mankind, Human Nature must die to satisfy the Law of dying; and that very Person, who dies in Human Nature, must redeem Human Nature from Death by raising it again from the Dead, to give Mankind a new right to Immortal Life. Now I think it is little less than a demonstration,

demonstration, that no Person can do this, but such a Person, as we say Christ is, the Son of God incarnate.

It is certain, no mere Man can do this ; for every mere Man is a single human Person, and whatever he does of this nature is personal, and reaches no farther than his own Person ; if he dies, he dies for himself, and if he rises again, he rises for himself ; but what is this to the rest of Mankind, how are they concern'd either in the Death, or Resurrection of any particular mere Man ? There is a plain account, how all Men die in *Adam*, because Human Nature became mortal in him, and he being the Universal Parent, all Men received a mortal Nature from him : But there is no such relation now between any particular Man, and the rest of Mankind, as to entitle all Men to the benefit of his Death and Resurrection ; there is no natural reason for this, nor any appearance of reason, why God should impute, what one mere Man does, to another. To talk of acceptance, which is owning a Payment, where little or possibly none is made, or relaxation of the Law, which is dispensing with the Law in part, tho' not in the whole, contradicts the very notion of satisfaction to Law and Justice ; for a full and plenary satisfaction is consistent with neither.

It is this Mistake, which confounds Men's Notions about the satisfaction of Christ's Death ; they consider the Death of Christ

as the Death of one Man, of one single human Person; and then, it is a great difficulty indeed, how the Death of one should satisfy that Law, which, consequentially at least, condemns all to die; and how it is reconcileable with the Justice of God, that an innocent Man should suffer for the guilty. Now, whatever other Answers may be given to these difficulties, here is a very plain one, that it is not one Man, as that signifies one single particular Man or human Person, that dies for all, but the Son of God offers his own Human Nature to Death for the redemption of all Men; and it is evident, that the Death of Human Nature is a compleat literal satisfaction of that Law, which condemns Human Nature to Death: And as Human Nature sinned and died in the Person of *Adam*; which by a natural descent subjected all Mankind to the Sentence of Death, so Human Nature dies as an Atonement and Propitiation for Human Nature, satisfies the Law of dying, and conquers Death, in the Person of Christ; and what is done in Human Nature may by the Goodness of God extend to all Mankind, who may as justly be entitled to the Atonement and Expiation, the Triumph and Victory of Human Nature over Death, in the Person of Christ, as they were to the Sin and Miseries and Death of Human Nature in the Person of *Adam*. All Men die in the Death and Mortality of Human Nature, which was the Punishment of
Adam's

Adam's Sin ; but innocent and perfect Human Nature having made the Atonement by Death and conquered Death in the Person of Christ, this is no longer a reason, why Mankind should continue under the Power of Death, since Human Nature is rais'd from the Dead, and restor'd to Immortality : So that now God without any infringement of Law or Justice may enter into a new Covenant of Life and Immortality with Mankind ; and this he has done in his Son Jesus Christ, who has made the Atonement, and conquer'd Death. And this I hope gives a very reasonable and intelligible account of our redemption by Christ, *who has abolished Death, and brought Life and Immortality to light by the Gospel.*

This shews us in general, that Mankind must be redeemed from Death, not by the Death of any single human Person, or particular Man, but by the Sacrifice of Human Nature ; but then there are several Qualifications requir'd to make Human Nature it self a proper Sacrifice for the Sins of Men.

As, *First*, it must be the same Human Nature, the same Flesh and Blood that sinned : That same Nature, which was condemn'd to die, must satisfy the Law by dying ; and that was Human Nature in the Person of *Adam*, and as propagated from him to all Mankind. Had Christ taken on him any other Flesh and Blood, than what descended from *Adam* ; had God immediately formed his Body, as he at first did

Adam's, of the Dust of the Earth ; or had he, as some antient Hereticks pretended, brought a Body from Heaven with him, or transformed his Divinity into Flesh and Blood, he could not have been a Sacrifice for *Adam* and his Posterity ; because he would not have had the same Human Nature with them, not that Human Nature, which was condemn'd to die, and by Death was to be redeemed from Death ; - for no Nature can be redeemed, but that which was under Condemnation. So that had not Christ's Human Nature been the very same with that of *Adam*, though he had died and conquered Death in his own Person, and redeemed his own Human Nature from Death ; *Adam* and his Posterity had not been concerned in this ; because the Human Nature of Christ was not their Human Nature, and therefore *Adam* and his Posterity could not be redeemed in the redemption of Christ's Human Nature.

To make this plain to you, let us suppose, that God at first had immediately formed two Men of the Dust of the Earth, and breathed into them the Breath of Life ; that they were perfectly the same as to kind and species, but independent on each other ; two original Heads of their several Generations, which for distinction's sake let us call *Adam* and *Enoch* : That God gave the same Command to them both, and had threatned them both with Death in case they should eat the forbidden Fruit : Let us then

then suppose, that as *Adam* transgressed this Law, and brought Death upon himself and his Posterity, so *Enoch* preserved his Innocence and his Immortality. Now in this case, the Saviour of *Adam* and his Posterity must not take Human Nature derived from the Line of *Enoch*, whom we suppose not to have fallen, nor forfeited his Immortality, but from the Line of *Adam*, which was under the Sentence of Death, and by Death to be redeemed from Death: The Law which threatens Death can be satisfied only in the Death of that Nature, which it condemns to die; and the Nature it self, which is condemn'd, must be redeemed, not another redeem'd for it. And therefore the Scripture lays great weight upon this, that Christ does lineally descend from *Adam*, *Abraham*, and *David*, that he is *the Seed of the Woman made of a Woman*, Galat. 4. 4. that is, as the Catholick Church always taught, of the Substance of his Virgin Mother; that *he that sanctifieth, and they that are sanctified are all of one*, proceed from the same common root, have the same Flesh and Blood, for which cause he is not ashamed to call them Brethren. And forasmuch as the Children are partakers of Flesh and Blood, he also likewise took part of the same: For he took not on him the Nature of Angels, but he took on him the Seed of *Abraham*, Heb. 2. 11. 14. 16. So that upon this account Christ was a very proper Saviour of Mankind, he having not only taken Human Nature on him, but the

very same Human Nature, which all Mankind have ; that same Nature, which fell and died in the Person of *Adam*, is redeemed in the Person of Christ.

Secondly, As it is necessary to the redemption of Mankind, that the Saviour of Man should take the same Human Nature, which the rest of Mankind have, so to make Human Nature an acceptable Sacrifice to God, it must be perfectly pure and holy, cleansed and sanctified from all the Pollutions of Flesh. For a sinful polluted Nature needs the expiation of a Sacrifice, but can be no acceptable Sacrifice it self. And for this reason we know, our Saviour was born of a pure undefiled Virgin by the immediate Operation of the Holy Ghost, that his Human Nature was sanctified from the very Womb, had none of the Stains or Pollutions of natural Births, but was *the Lamb of God without blemish and without spot*, 1 Pet. i. 19.

Thirdly, I must add one thing more, that to make Human Nature a proper Sacrifice for the Sins of Men, it must be such an Human Nature, as is not under the Sentence of Death it self. For a Life, which is owing to Law and Justice, can only pay its own debt, but can't be a proper Sacrifice for any other Life, much less redeem all Mankind from Death. And therefore our Saviour every where tells us, that he was under no other necessity of dying, but to fulfil his Father's Will in the redemption of Mankind :

Mankind: That Death was his own Choice, not matter of Force and Compulsion, for no Man could take away his Life, could put even his Human Nature to death, had not he pleased to lay it down himself. *John 10. 17, 18. Therefore doth my Father love me, because I lay down my life, that I might take it again. No Man taketh it from me, but I lay it down of my self; I have power to lay it down, and I have power to take it again, this Commandment have I received of my Father.* For this reason he is said to *make his Soul an Offering for Sin, Isaiah 53. 10.* Which does not only signifie, that he died willingly, but that it was wholly at his own Will and Choice whether he would die or no; and therefore he is said to *become obedient unto death, even the death of the Cross, Phil. 2. 8.* Now though any particular sort of Death, as the Death of the Cross, may be an act of Obedience, yet dying it self is none in those, who are under the necessity of dying. It is not therefore without great reason, that all the Evangelists take such particular notice of that one Circumstance of his dying, that after having taken the Vinegar, he cried *It is finished,* recommends his Spirit into the hands of his Father, *Cried with a loud voice, bowed his Head, and gave up the Ghost;* which was an evident Proof, that he did not die, as other Men, by the mere sinking of Nature, which was strong and vigorous in him, but when his Hour of dying was come, which

which is expressly observed to be the *Ninth Hour*, the time of killing the Passover, then he offered up his Soul to God: Which was so extraordinary a manner of dying, that as *St. Mark* expressly observes, it convinc'd the Centurion, that he was the Son of God, *Mark 15. 39. And when the Centurion, which stood over against him, saw that he cried out and gave up the Ghost, he said, truly this Man was the Son of God.* I do not suppose, that this *Roman Centurion* understood the true Doctrine of our Saviour's Divinity; but he had heard, that he had profess'd himself to be the Son of God; and that, even in the Pagan Theology, signified something more Divine than a mere Man; and this he concluded was really so from his manner of dying; for to give up our Souls when we please, is as much above the Power of Nature, as to raise our dead Bodies to life again. *St. Luke* indeed only observes, that the Centurion confess'd, that he *was a righteous Man*; and from hence some conclude, that to be the Son of God, as *St. Matthew* and *St. Mark* express it, signifies nothing more, than what *St. Luke* calls a *righteous Man*. But it is more reasonable to think, that the Centurion owned both, that he was the Son of God, and a righteous Man, who died innocently, and that for different reasons: God gave testimony to his Innocency, by the miraculous Darkness, Earthquakes, and other Prodigies, which attended his Death; which made the Centurion confess,

confess, that he was a *righteous* and innocent Man: but when he saw, how he died, that he *cried with a loud voice, and gave up the Ghost*, this had something so Divine in it, and above the Power of Nature, that he owned him to be *the Son of God*. To be *the Son of God*, and a *righteous Man* are very different Characters, though for different reasons they may belong to the same Person; they never signify the same thing in Scripture, much less did they so in the Pagan Theology, and therefore this *Roman Centurion* could not understand the same thing by them. But this by the way. It is evident, that no forfeited Life can be a true and proper Sacrifice for Sin, and therefore the Saviour of Mankind must be under no other necessity of dying himself, but his own Will and Choice, as he makes himself a willing Offering and Sacrifice for Sin. And thus our Saviour assures us it was with him. *No Man could take away his Life, but he laid it down of himself*. He was condemn'd to death by *Jews* and *Romans*, and nailed in an infamous manner to the Cross, as Sinners brought their Sacrifice to the Priest, and offered it to death; but after having indured all the killing Pains and Agonies of the Cross, which was all that Men could do to kill him, he was Priest as well as Sacrifice himself, and offered up himself to God, commended his Spirit into his hands, cried with a loud voice, and gaye up the Ghost.

But

But this seems to start a new difficulty, how the Human Nature of Christ could be exempted from the Law of dying, from that Curse of the Law, *Dust thou art, and to dust thou shalt return*, when all Human Nature died in *Adam*, which brought Death upon all Mankind? Now it is commonly answered, and very truly, that this Sentence of Death affects only those who descend from *Adam* by carnal Generation, for they and only they derive a corrupt and mortal Nature from him; but thus Christ did not descend from *Adam*, but had his Body formed of the Substance of the Virgin, by as immediate a Divine Power, as *Adam* was at first form'd by God of the Dust of the Earth; and therefore though he took the same Flesh and Blood, which *Adam* and all his Posterity have, he does not derive a corrupt Nature, which is under the Sentence of Death, from him. And it being only a corrupt Nature derived from *Adam*, which subjects all Mankind to Death, the Human Nature of Christ, which was immediately formed by a Divine Power, and sanctified by the Holy Ghost in the Womb of the Virgin, must be exempted from this Curse.

Now this is true, and absolutely necessary to exempt the Human Nature of Christ from Mortality and Corruption, but this alone could not make him immortal; for *Adam* himself, tho' immediately formed by God in a state of perfect Purity and Innocence,

cence, was not by Nature immortal, but should have been so, had he not sinned, by vertue of the Tree of Life: And had Christ been a mere Man, he could have been no more immortal than *Adam* was before the Fall, and therefore though he had been exempted from *Adam's* Curse, yet without the Tree of Life he had been mortal still; but Christ was not a mere Man, a single Human Person, but the Divine Word, the Eternal Son of God personally united to Human Nature: and this makes Human Nature immortal, that it is united to an immortal Person, who is Eternal Life, the Resurrection and the Life, the true Tree of Life in the midst of the Paradise of God: And Human Nature, though in its own Constitution mortal, when personally united to Eternal Life, can never die, but by the Will and Choice of that Person, whose Nature it is; and thus Christ might, and actually did, lay down his Life, and was in the most proper Notion both Priest and Sacrifice, who willingly offered himself to God for the redemption of Mankind.

This is sufficient to satisfy us, that Human Nature, the very same Human Nature, that *Adam* had, but perfect and innocent, and exempted from the Law of dying it self, is the only proper Sacrifice to be offered to God for the redemption of Mankind; because that alone can satisfy the Justice of that Law, which threatned Death against Human Nature in the Person of *Adam*.

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So that here we have found a Sacrifice, but where is the Priest, who by Death can *abolish* Death, and redeem Human Nature and all Mankind from the dominion of it? This was the principal part of the Priestly Office by the Death of the Sacrifice, and sprinkling the Blood upon the Altar in testimony of it, as an Oblation to God, to make Atonement for the Sinner, and to redeem him from the Sentence of Death, which was, in a Figure, to give a new Life to him: For all expiatory Sacrifices were for the redemption of a Life, which without such Sacrifices was by the Law forfeited to God; and there is no notion of a Sacrifice, nor of the Expiation of a Sacrifice, without the redemption of Life: So that the Expiation of a Sacrifice, was a Figure of the Resurrection, was giving a new Life to the Sinner; and therefore our true High Priest, and true Sacrifice, must do that in Truth and Reality, which the typical Priests and Sacrifices of the Law could do only in a Figure. Under the Law a Beast was a Sacrifice for a Man, and in that case the Sacrifice was not raised again from the Dead to make the Atonement, but the Beast died, and the Life of the Man was saved; but a Beast is not a true and proper Sacrifice for a Man: No Sacrifice, as I have already shewn you, can satisfy the Law, but the Death of that same Nature, which sinned; so that Human Nature, which sinned in the Person of *Adam*, must it self die a Sacrifice
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for Sin; the Nature, which is to be redeemed from Death, must it self die. Now if there be no Atonement and Propitiation made by Sacrifice without restoring a new Life to the Sinner, the Priest, who is to make this Atonement by the Death and Sacrifice of Human Nature, must raise it again from the Dead, and present it alive to God: This is the Propitiation of a Sacrifice, to give a new Life, to redeem from Death, and when the Sacrifice that dies is the very same Nature which must be redeemed by the Sacrifice, the Sacrifice it self must be redeemed from Death, or no Atonement is made.

This I take to be the true Notion of the Resurrection of Christ, that it is a Sacerdotal Act, the Act of a Priest in restoring a lost or forfeited Life, which is the true Atonement and Propitiation made by Sacrifice, the redemption of Human Nature from Death. All Christians own, that the Resurrection of Christ is the last and great Proof of the Truth of Christianity, a visible evidence of God's acceptance of his Person and Sacrifice, and an ocular demonstration of another Life; but it is all this, as it is the completion and perfection of his Sacrifice, the visible Atonement and Propitiation of his Sacrifice in abolishing Death, and redeeming Human Nature from the dominion of it; for this is the true Vertue and Efficacy of an expiatory Sacrifice, to restore Life; and if Christ, who died a Sa-
crifice

crifice for Sin, had not risen again from the Dead, his Death had made no Expiation, had not redeemed Human Nature from Death. Thus St. Paul reasons 1 Cor. 15. 14. 17. *And if Christ be not risen, then is our preaching vain, and your Faith is also vain; and if Christ be not raised, your Faith is vain, ye are yet in your Sins*; there can be no Expiation made for Sin by the Death of Christ, if he be not raised from the Dead; he has not redeemed us from Death, if he be not risen himself; *then they also that are fallen asleep in Christ are perished*, 18. ver. they who are already dead in the Faith of Christ, shall never rise again; for our Sins are not expiated, nor the Power of Death conquered, if Christ be not risen. The force of which Arguments I cannot understand, unless the Vertue, and Efficacy, and Expiation of Christ's Death is completed in his Resurrection from the Dead, which conquers Death, and gives a new Life to the World. If the Resurrection of Christ had been only an external Proof, of the Expiation made for Sin by his Death, we had wanted this comfortable evidence and assurance of it, if he had not risen; but still our Sins might have been expiated by his Death, though he had not risen from the Dead; but the Apostle expressly tells us, that if Christ be not risen, our Sins are not expiated, but we are still in our Sins; which proves, that the very Expiation of Christ's Death is perfected in his Resurrection, that
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the Death of Christ is not a complete expiatory Sacrifice, till it is perfected in his Resurrection; then the Atonement and Propitiation is made, when by Death he has conquered Death, and given us a new Right and Title to Immortal Life. And this I take to be the true meaning of what St. Paul tells us of Christ, *Rom. 4. 25. Who was delivered for our Offences, and was raised again for our Justification.* He died for our Sins, and in his Resurrection completed the Atonement, and delivered us from the Guilt and Punishment of them.

If then we consider the Resurrection of Christ, as the completion and perfection of his Sacrifice, without which the Death of Christ had not expiated our Sins, had not redeemed us from the Curse of the Law, and the dominion of Death; this is a manifest Proof, what kind of Person the Saviour of Mankind, our great High Priest, must be: For he must have an inherent Power in himself, not only to *lay down his Life*, but *to take it again*, that is, he can be no other than the Son of God incarnate, than the Eternal Word made Flesh.

That Human Nature is the only proper Sacrifice for Mankind, I have already shewn you; but tho' Human Nature can die, it cannot by its own Power raise its self from the Dead, without which there is no redemption of Mankind from Death; and yet the same Person that dies, must by his own Power raise himself from the Dead,

or he does not conquer Death. To rise from the Dead, and to conquer Death, are two very different things; all Men shall rise from the Dead at the last day, that is, they shall be raised by a Divine Power; but no Man can be said to conquer Death, and give a new Life to the World, but he who raises himself; which no mere Man ever did or can: This is above a created Power; to restore Life belongs to the same Power, which first gave it; and therefore St. Paul tells us, that *Christ was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection of the Dead, Rom. i. 4.* This was a manifest Proof, that he had a true Divine Nature and Power, was in a true and proper sense the Son of God, that he raised himself from the Dead; for though the Scripture frequently attributes the Resurrection of Christ to God the Father, who raised him from the Dead, yet our Saviour as expressly teaches, that he would raise himself from the Dead. *Destroy this Temple, and in three days I will raise it up, John 19.* He had power to lay down his life, and he had power to take it again, but in subordination still to his Father's Will, *this Commandment have I received of my Father, John 10. 18.* His Power is the Power of his Father, not two separate Powers, but one, as the Divinity is one. He lives by the Father, but *as the Father hath life in himself, so he hath given to the Son to have life in himself, John 5. 26.* and by this inherent Power

Power he raised his own Human Nature from the Dead, and thereby gave Mankind a new Right to Immortal Life. Thus I have shewn you, how Christ by Death hath conquered Death, and given a new Life to the World, which no mere Man, none but the Son of God incarnate could do; it is only Christ *the Son of the living God, who hath the Words of Eternal Life.*

S E C T. VI.

*The Covenant of Pardon and Immortal Life
sealed with the Blood of Christ.*

TH E better to understand this glorious Mystery of our Redemption by the Death of Christ, and what security this gives us of Immortal Life, I observe farther; that the Covenant of Grace and Pardon; and Immortal Life, is attributed in Scripture to the Blood of Christ; which is therefore call'd *the blood of the Covenant, the blood of the Everlasting Covenant*, Heb. 10. 29. and 13. 20. For under the Law all Covenants were made by Sacrifices; as the Prophet David speaks Psalm 50. 5. *Gather my Saints together unto me; those that have made a Covenant with me by Sacrifice.* Thus God made a Covenant with Abraham, as you may see in Genesis 15. 8, &c. When Abraham asks God by what means he should know, that he

should inherit the Land of Canaan, God commands him to take an Heifer of three years old, and a She-Goat of three years old, and a Ram of three years old, and a Turtle-Dove and a young Pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the Birds divided he not. This was a Sacrifice of God's appointment to confirm his Promise and Covenant with Abraham, as we are expressly told in the 18th ver. In that same day the Lord made a Covenant with Abraham, saying, Unto thy Seed have I given this Land, &c. But the last and great Confirmation of all, was, when Abraham at God's Command offer'd up his Son Isaac in Sacrifice to him, which was a Figure of God's giving his own Son a Sacrifice for us. When Abraham had built an Altar, and laid the Wood in order, and bound Isaac his Son, and laid him on the Altar upon the Wood, and stretched out his hand, and took the Knife to slay his Son: The Angel of the Lord called unto him out of Heaven, and stop'd the Execution, but accepted the Sacrifice; And he said, lay not thine hand upon the Lad, neither do thou any thing to him; for now I know that thou fearest God, seeing that thou hast not withheld thy Son, thine only Son from me. And this was the final Confirmation of God's Covenant with Abraham: For the Angel of the Lord call'd unto Abraham out of Heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy Son, thine only Son:

Son: That in blessing I will bless thee, and in multiplying I will multiply thy Seed as the Stars of the Heaven, and as the Sand which is upon the Sea-shore; and thy Seed shall possess the gate of his Enemies; and in thy Seed shall all the Nations of the Earth be blessed; because thou hast obeyed my voice, Gen. 22. Thus the Apostle to the Hebrews expressly tells us it was in the Mosaical Covenant, which he calls the first Testament, which was not dedicated without blood. For when Moses had spoken every precept to all the People according to the Law, he took the blood of Calves and of Goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the Testament, which God hath enjoined unto you. Moreover he sprinkled likewise with blood both the Tabernacle, and all the vessels of the Ministry. And almost all things are by the Law purged with blood, and without shedding of blood is no remission, Hebrews 9. 18, 19, 20, 21. And this account the same Apostle gives us of the Death of Christ: For this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions, that were under the first Testament, they which are call'd might receive the promise of Eternal Inheritance. For where a Testament is, there must also of necessity be the death of the Testator. For a Testament is of force after Men are dead: Otherwise it is of no strength at all whilst the Testator liveth, ver. 15, 16, 17. So that the blood of Christ, who through the Eternal Spirit offered himself without spot to

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God, to purge our Consciences from dead works to serve the living God, ver. 14. gave as inviolable a Sanction to the Gospel Covenant, as the Death of a Testator does to his last Will and Testament; and this *New Testament* could have had no valid Authority without his Death; and thus *both* he obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was established upon better Promises, Heb. 8. 6.

For we must observe that tho' Christ died for our Sins, and bore the punishment of Sin, and put away Sin, and by his Death and Resurrection abelished Death, and purchas'd for us a new Right to Immortal Life; yet this gives no Man an absolute and immediate Right and Title to the Forgiveness of Sins and Immortal Life: It purchases and seals the Covenant of Pardon and Immortal Life; but we must not expect to obtain the Forgiveness of Sins and Immortal Life, but only upon the Terms and Conditions of that Covenant.

It occasions great and fatal Mistakes in Religion so to expound Christ's dying for Sin, bearing the punishment of Sin, dying in our stead, and making expiation for Sin, as to signifie, that he has made such a satisfaction to the Divine Justice, as absolutely to acquit all those, for whom he died, from the Guilt and Punishment of all their Sins, whatever they are. For this reason the Socinians reject the Doctrine of Satisfaction as inconsistent with

with God's Forgiveness of Sin. For, say they, when the Debt is fully paid and discharg'd, what Grace is it to forgive the Debt? When the Sinner has fully paid the Debt, tho' not in his own Person, yet in the Person of his Surety, what Justice can exact more, what need is there of Forgiveness, when all is paid? And yet the Grace of God in forgiving Sin is as much magnified in Scripture, as his Goodness in sending his Son to die a Sacrifice for Sin; tho' the Expiation of Christ's Death, and the Forgiveness of Sins, can never be reconcil'd, if the Expiation of his Death actually discharges those, for whom he died, from the Guilt and Punishment of all their Sins.

Others from hence conclude, that Christ by his Death has not made a general and universal Atonement for the Sins of all Mankind, because all Men shall not be sav'd; and yet it is absurd to say, that those shall not be sav'd, for whom Christ died, and for whose Sins he made an Expiation and Atonement to God: Which is the great support of those Doctrines of absolute Election and Reprobation. And I must confess, did I believe the Death of Christ did actually discharge all those from the Guilt and Punishment of their Sins, for whom he died, I must conclude that either Christ did not die for all, or that all should be saved.

The *Antinomians* from the same Notion of the Expiation of Christ's Death do as reasonably conclude, that Christ has done all for us, and left nothing for us to do, but to believe him to be our Saviour, and to trust intirely in him for Salvation: Their Sins, whatever they are, can do them no hurt, for Christ has made a perfect Satisfaction for them; and how much soever their Consciences accuse and terrifie them, 'tis want of Faith in Christ, and a distrust of his Merit and Satisfaction to think their Condition ever the less safe, because their Sins are great; *They are not under the Law, but under Grace*; the Law has nothing to do either to command or to condemn them; Christ hath satisfied and fulfill'd the Law for them: And tho' Gratitude and Thankfulness may oblige them to obey the Laws of our Saviour, yet this must not be made the condition of our Salvation, which is injurious to the Merits of Christ. Now as absurd and contradictory as all this is to the whole design of the Gospel, it is not easie to give a fair Answer to it, if we believe that Christ has actually discharg'd all from the Guilt of Sin and the Condemnation of the Law, who believe that he has done so. For if Christ has done all for us, that is necessary for our Salvation, I know not what is left for us to do, but to believe that he has done it: If he will make such Believers holy and righteous by an irresistible Power, as some of them seem to think
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he will, that is his Care, not theirs; for their Salvation is safe without it.

To state this matter as plainly and briefly as I can, I observe,

First, That our Redemption from Death by the Death of Christ is absolute and universal. This was God's Covenant with his Son, that, if he died in Human Nature to satisfy the Law of dying, and conquer Death, he should redeem all Mankind from the power and dominion of Death, by raising them from the Dead. And we all know that this Redemption is universal, that both good and bad Men shall rise again at the last day, tho' to very different states; as our Saviour tells the Jews, *John* 5. 28, 29. *Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of Life, and they that have done evil, unto the resurrection of Damnation.* And in this sense Christ did in a true literal sense die for all, and taste Death for every Man; for as in Adam all die, even so in Christ shall all be made alive, *1 Cor.* 15. 22. which is universal Redemption.

But, *Secondly*, this Redemption of Mankind from Death by the Death of Christ, is not an absolute Pardon and Forgiveness of all our Sins. For Bad Men shall rise again to a state of Punishment, which is Proof enough, that their Sins are not pardon'd. Death, as it signifies the

the separation of Soul and Body, was originally the Punishment of *Adam's Sin*, and afterwards became the Punishment of all Sins, as *St. Paul* tells us, *The wages of Sin is Death*, Rom. 6. 23. But yet Death, in this Notion of it, is not the only Punishment of Sin; indeed it is not the Punishment of Sin to any other reasonable Beings but only Man. The Angels sinn'd, but did not die, but were cast down from that state of Glory and Happiness, which they enjoy'd, and are reserved in everlasting chains under darkness unto the Judgment of the great day, Jude 6. A state of Misery and Sufferings is the proper Punishment of Sin, that those, who do ill, should suffer ill. But Annihilation is no Punishment, when it delivers from a state of Misery; and Death, as it signifies a separation of Soul and Body, those immortal Spirits were not capable of. But Man consisting of an immortal Soul and a mortal Body, which may be parted, was capable of dying; and the very separation of Soul and Body is in its self a very great Punishment: For he cannot enjoy the compleat and perfect Happiness of his Nature in a state of Separation. But this, as I said before, is not the only Punishment of Sin; but Death translates us into an invisible state, to receive the just recompence of our Sins, which is a more proper place of Punishment than this World, where good and bad Men live intermix'd with each other. And thus we must consider Death, not only

as a Separation of Soul and Body, but as a state of Punishment; for so it would have been to all Mankind without a Saviour. But yet these two are very distinctly to be consider'd in our Redemption by Christ; for he has not redeem'd us from both in the same manner. He has absolutely redeem'd us from Death, as that signifies the separation of Soul and Body; for both good and bad Men shall rise again: But he has not thus absolutely and unconditionally redeem'd us from those other Punishments, which our Sins deserve; for bad Men shall *come forth of their graves to the resurrection of Damnation.* And there is a manifest reason for this difference. For, till Man was redeem'd from Death, he was not capable of Pardon and Forgiveness; while he was under the Curse of the Law, he must suffer all those Punishments and Miseries, which his Sins deserv'd, as well as the separation of Soul and Body. For the original Curse is Death, which involves in it all the other Punishments, that are due to Sin, till that Curse be removed: And then, tho' all Men are not equally wicked, and therefore shall not be equally punish'd, yet the best Men are guilty of so many Sins, as must expose them to very great Sufferings without Grace and Mercy, which there is no place for, till the Curse be remov'd. And therefore Christ hath absolutely redeem'd us from this Curse; *he hath redeemed us from the Curse of the Law,* that is, from Death;

Death; *by being made a Curse*, that is, by dying, *for us*. And this makes all Mankind capable of Pardon; the Curse being removed, God may now enter into a new Covenant of Grace with Mankind; which shews us, how consistent the Expiation of Christ's Death is with the Grace and Mercy of God in forgiving Sins.

Christ by his Death has not only conquer'd Death, and gain'd an absolute Power and Authority to raise the Dead, which makes all Mankind capable of Salvation, as delivering them from the power and dominion of Death, but has also made a general Expiation and Atonement for all our Sins; not absolutely, but by way of Covenant. For the actual Forgiveness of Sin, and the actual Reconciliation of God to Sinners, tho' it be founded in the Merits of a Sacrifice, yet requires such Conditions and Qualifications on the Sinners part, as may make it fit for a holy and good God to forgive Sin, and to be reconcil'd to Sinners, and make the Sinner happy in the enjoyment of God. And therefore the Blood of the Sacrifice is *the Blood of the Covenant*, which contains and expresses all those Conditions, which God requires on our part to obtain the Forgiveness of our Sins. Hence the Gospel, which contains these Conditions of the new Covenant, is call'd the λόγος τῆς κατελλαγῆς, *the Word of Reconciliation*, that is, the Terms, upon which we may be reconcil'd to God; and the Apostolical
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and Ministerial Office is the *διακονία τῆς ἰσχυρίας*, the Ministry of Reconciliation, whose principal Duty it was to declare the Terms of Reconciliation. Therefore when the Apostle says, *We are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God*, the Meaning is, that this was their Office, to beseech Sinners to accept of those terms of Peace and Reconciliation with God, 2 Cor. 5. 18, 19, 20. And in this sense Christ is call'd the *ἱλαστήριον* and the *ἱλασμός*, our Propitiation, Rom. 3. 25. 1 John 2. 2. 4. 10. Not that he has purchas'd for us the actual Pardon of all our Sins, but that by his Death he hath reconcil'd God to us upon the Terms of the Gospel Covenant. For this reason he is call'd *our Peace*, and said to *preach Peace*, Ephes. 2. 14. 17. and the Gospel is *the Gospel of Peace*, Ephes. 6. 15.

The plain account of all is this. Christ the Eternal Son of God in obedience to his Father's Will became Man, and suffer'd an infamous and accursed Death upon the Cross, to redeem Mankind from Death, and to make them capable of Grace and Mercy. This was so meritorious and acceptable a Service to his Father, that he seal'd a Covenant of Grace and Immortal Life with his Blood, made him our Great High Priest, and the Mediator of a better Covenant, establish'd upon better Promises, Heb. 8. 6. Exalted him to be a Prince and a Saviour, to give repentance

unto Israel and forgiveness of Sins, Acts 5. 31. This account St. Paul gives us of it, That Christ being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of Men: And being found in fashion as a Man, he humbled himself, and became obedient to Death, even the Death of the Cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth: And that every tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father, Philip. 2. 6, 7, 8, 9, 10, 11. So that Christ by his Death has abolish'd Death, and absolutely redeemed us from that Curse of the Law, and made Mankind capable of Grace and Mercy: And his Obedience to his Father's Will, in dying to redeem Sinners from Death, was so meritorious and acceptable a Service, that God seals a Covenant of Grace and Pardon with his Blood, and makes him the Great High Priest and Mediator of this New Covenant; puts all Mankind into his hands, to save all those who shall believe in him and obey his Gospel. The right understanding of this will very much confirm our Faith, and give us a truer Notion of this new Covenant, which is properly a Covenant between the Father and his Son Jesus Christ for the redemption of Sinners.

St. Paul gives us a plain and full account of this, 2 Tim. 2. 19. *Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and, let every one that nameth the name of Christ depart from Iniquity.*

Learned Men tell us, that the word *θεμελιος*, which we translate *Foundation*, is us'd, in this and several other places of the New Testament, for a *Contract* or *Covenant*, as appears from the mention of the Seal, which is affixed to this Foundation. And there is no doubt at all, but *Foundation* here does signifie the fundamental Articles of this Divine Covenant; and there needs no Criticism to justify this use of the Word. For if the Church be God's House, and God's Building, as 'tis frequently call'd in Scripture; that Covenant whereon this spiritual Building is founded, may very properly be called a *Foundation*. This Metaphor of Building and Foundation St. Paul insisteth on at large, 1 Cor. 3. 10, 11, ver. &c. where he tells us, that he as a wise Master Builder laid the Foundation, and warns all others, how they build upon it, for other Foundation can no Man lay, than is laid, which is Jesus Christ. The like we may see Eph. 2. 20. where the Church is said to be built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. And when the Apostle tells us, that the Foundation of God standeth sure, it signifies, that this is an everlasting Covenant, which shall never be changed

changed and altered; for God hath set his Seal to it, which gives it a lasting and irreversible confirmation, and contains and expresses the fundamental Articles of this Covenant, whereon all our hopes of Salvation depend, and which we may safely and securely rely on. This he compares to an Inscription on a Seal, which contains both parts of the Covenant; what respects God, and what respects ours selves. As for God's part, *the Lord knoweth who are his*; on our part, *let every one that nameth the name of Christ depart from Iniquity*; which I shall briefly explain.

First, *The Lord knoweth who are his*. By *the Lord* here I understand the Lord Jesus Christ, with whom this Covenant of Redemption was made. For *Lord* is the peculiar Title of Christ in the new Testament, and he is the Foundation and chief Cornerstone in this spiritual building his Church. *Who are his*, signifies who are his true and sincere Disciples, the Members of his Body, whom he hath redeem'd and purchas'd with his own Blood. And to *know who are his*, signifies to own them, and to bestow all the Blessings of the Covenant upon them; even Heaven and Eternal Life: As not to know them, signifies to reject and disown them, as having no part and portion in him, as our Saviour himself tells us in *Matth. 7. 22, 23*, ver. *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out Devils, and in thy*
name

name have done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity. This is elsewhere express'd by confessing and denying in Matth. 10. 32, 33. *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven: But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.* The effect of which is this, that those whom Christ confesseth at the last Judgment before his Father and his holy Angels, as 'tis elsewhere express'd, that is, whom Christ shall then own for his Disciples and redeemed ones, they shall be owned and rewarded by God, and enter into their Master's Joy: But those whom he shall then deny, disown, and reject, shall be deny'd by God, as Vessels of Wrath, fitted for Destruction. This is God's part of the Covenant, he has made his Son Jesus Christ the Saviour of the World, that *whosoever believes in him, should not perish, but have everlasting life.* He has made him the Author of everlasting Salvation, the Fountain of Grace, of Mercy, and Life. We receive all spiritual Blessings in him, and from him; we are accepted in the beloved. In him we receive the adoption of Sons, the forgiveness of our Sins, and a gracious Answer to all our Prayers. *God has given us eternal life, but this life is in his Son;* so that as Christ alone has purchased Pardon, and Grace, and Eternal Life for us, so 'tis only our relation to him, which intitles us to all

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these Blessings. Christ knows, he owns all that are his, in the presence of his Father, and of his holy Angels. But he owns none but those who are his, and none else have any right to the Blessings of that Covenant, which is sealed with his own Blood. He is made the Judge, both of the Quick and of the Dead; separates between his Sheep and the Goats, and saves all those who belong to him, who are the Members of his Body, and the Subjects of his Kingdom; who shall always be where he is, behold his Glory, and reign for ever with him in the Kingdom of his Father. But the rest of the World he rejects as none of his, with a *Depart from me, I know you not*. A terrible Sentence which dooms them to all the Miseries of an Eternal Death.

If then our Eternal Salvation depends wholly on Christ's owning us for his, it is of mighty concernment to us to know, who those are whom Christ will own for his at the day of Judgment. And that is contained in the second part of this Covenant, *let every one that nameth the name of Christ depart from Iniquity*. Which may be consider'd, either as God's Covenant with Christ, or as Christ's Covenant with us.

First, As God's Covenant with Christ, when he gave him this Power and Authority to save Sinners, that he should not only make an Atonement and Expiation for Sin, to deliver them from the Curse of the Law, but that he should *redeem them from all Iniquity,*
and

and purifie to himself a peculiar people, zealous of good works, Tit. 2. 14. For which end St. Paul tells us, Christ gave himself for us, which he expressees in other words to the same purpose: That Christ loved the Church, and gave himself for it; that he might sanctifie and cleanse it with the washing of water, by the word; that he might present it to himself, a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish, Eph. 5. 25, 26, 27. Christ is God's King, whom he hath set on his holy hill of Sion, Psalm 2. 6. And the great end and design of this spiritual Kingdom is to destroy the Works, the Power, the Dominion of the Devil; to turn Men from Darknes unto Light, and from the power of Satan unto God; in a word, to set up the Kingdom of God in the World, to reduce Sinners to the worship and obedience of the one Supreme God, as well as to restore them to their forfeited Happiness. This is the true Gospel Notion of saving Sinners, to save them from the power and dominion, as well as the punishment of their Sins. Indeed this is the principal part of our Salvation by Christ, without which, tho' it were possible for Sinners to escape Hell, yet 'tis impossible for them to obtain Heaven, where nothing shall enter that is unclean. For are Slaves and Servants of Sin, the Vassals and Confederates of wicked Spirits, and the profest Enemies of God's Kingdom, fit to be receiv'd into God's House and immediate Presence? No,

our Saviour tells us, *he that committeth Sin is the servant of Sin, and the servant abideth not in the house for ever, but the Son abideth for ever; and therefore the Son must make us free, if we will be free indeed, John 8. 32, 33.* Christ must deliver us from the bondage and servitude of Sin, and make us God's Freemen, before we can be free of God's House and Family; or have our *Inheritance with the Saints in light.* Whoever considers how holy and pure a Being God is, can never expect any other Covenant of Grace for Sinners; no other Atonement and Expiation for Sin, no other Saviour, no other Mediator and Advocate, but such as cleanseth and purifies our Natures, transforms us into the Divine Image, and makes us holy as God is holy. The sum in short is this: God hath sent Christ into the World to be the Saviour of Sinners; and will pardon and reward all those, whom he owns for his. But then according to the terms of this Covenant, Christ will own none for his, but those who are sanctified, who *have put off the old man, which is corrupt according to the deceitful lusts, and are renewed in the spirit of their minds, and have put on the new man, which after God is created in righteousness and true holiness,* Ephes. 4. 22, 23, 24.

And therefore, *Secondly,* these are the express terms, which Christ hath made with us in his Father's Name, *let every one, who nameth the name of Christ, depart from Iniquity. To name the name of Christ, signifies to profess*

fess our selves his Disciples, and to call our
 selves by his Name ; to believe in him as the
 Saviour of Sinners, and to place all our
 hope and confidence of our acceptance with
 God in his Merits, and Intercession, and Power,
 and Authority to save. This is necessary to
 make us his, for we can have no relation
 to Christ without it, nor any title to that
 Salvation which he has wrought for Sinners.
 But Faith unites us to his mystical Body,
 and gives us a right and title to all the
 Blessings and Promises of the Covenant, if
 we take care to perform all the other Con-
 ditions of it. Thus to *name the name of the*
Lord makes us his ; but if we will be finally
 own'd by him as his, we must take care to
depart from all Iniquity. For this is the sum
 of the Gospel Covenant, as St. Paul tells us,
the Grace of God which bringeth Salvation, hath
appeared unto all Men, teaching us, that denying
ungodliness and wordly lusts, we should live
soberly, righteously and godly in this present world,
 Tit. 2. 11, 12. I think I have no great need
 of proving this to any Man, who ever read
 the Gospel of our Saviour, which so strictly
 enjoins an universal Holiness of Life, and
 that in much higher Instances than any
 other Law ever did, and promises Salvation
 on no other terms. Let any Man but read
 over that admirable Sermon upon the
 Mount, and he will need no other proof of
 it. Our first admission into the Christian
 Church the Mystical Body of Christ, is by
 Baptism, and that our Saviour calls our

new Birth, being born of Water and of the Spirit, without which no Man can enter into the Kingdom of God, John 3. 4, 5. Which St. Paul calls the washing of Regeneration, and the renewing of the Holy Ghost, that is, we are cleansed from our past Sins, and have a new Principle of a divine and spiritual Life bestowed upon us. Hence it is, that we so often read of the new Creature; that he, who is in Christ, is a new Creature, that in Christ Jesus neither Circumcision, nor Uncircumcision availeth any thing, but a new Creature; or, which is the same thing, that we must be renewed in the Spirit of our Minds; that we must put off the old man, and put on the new man; that we must be partakers of the Divine Nature, having escap'd the Corruption that is in the World through Lust. The Holy Spirit which is bestowed upon us at Baptism, and never leaves us till we drive him from us by stifling and quenching his holy Motions, tho' he do not manifest his Presence with us by such miraculous Gifts and Powers as he did in the first Ages of the Church, yet he is still in all Christians a Spirit of Holiness to renew and sanctifie our Natures. And therefore St. Paul makes this the Character of a Christian, to be led by the Spirit; to live in the Spirit, to walk after the Spirit; for such Men shall not fulfill the Lusts of the Flesh. And this is our hope of Immortality, the Body is dead because of Sin, the Spirit is alive because of Righteousness. For if the Spirit of him which raised up Christ from the dead dwelleth in you,

you, he that raised up Christ from the dead shall also quicken your mortal Bodies by his Spirit, which dwelleth in you. As you may see at large in the 8th to the Romans.

Our Saviour proposeth himself as an Example to all his Disciples, which they ought to imitate; and so do all his Apostles. And we know what an admirable Pattern of universal Holiness he has set us, who *did no evil, neither was any guile found in his mouth.* His Life was as perfect as his Laws, and shew'd us both what the perfection of Human Nature is, and how we must live, if we will partake of his Glory. Nay, we must not only imitate the Example of Christ's Life, but we must be mystically conformed to his Death, and Sufferings, and Resurrection.

Thus St. Paul argues at large in the 6th of the *Romans*, where he shews how absurd it is, that those, who are dead to Sin, shou'd live any longer in it. And, that dying to Sin is the Christian Profession, he proves even from Baptism it self. *Know ye not that so many of us as were baptized unto Jesus Christ, were baptized into his Death? Therefore we are buried with him by Baptism into Death; that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection.* Which he urges more at large in some following Verses. Thus he reasons also in the *Colossians*,

Chap. 3. 1, 2, 3, 4 ver. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth: for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.* The foundation of which reasonings is this, that there must be a spiritual conformity of Christ's mystical Body and every Member of it, to what Christ did and suffered in his natural Body for our redemption; that as Christ died for our Sins, so we must die to Sin, if we would partake in the Merits, and Expiation of his Death; that as he rose again from the Dead, and now lives to God, so we must rise into newness of Life, and ascend with him above this World, must seek those things which are above, and set our Affections on things above, not on things on the Earth, and this is the way to appear with him in Glory, when he shall come to judge the World.

This I think is sufficient to shew you, what it is to be a Christian, and what obligation this Profession lays on us, to all holy Obedience, and how absurd it is, to *name the name of Christ, without departing from Iniquity.* For Christ will own no such for his Disciples, *I know ye not, depart from me all ye workers of Iniquity.* This leaves no hopes for wicked Christians, they have no Refuge, when they are condemn'd by their Saviour. All, whom he will own at the last Judgment,

ment, before his Father, and his holy Angels, shall partake with him in his Glory; for this is God's exprefs Covenant with him; but he will own none, whatever glorious Professions they make, but those who obey his Laws, and imitate his Example, and are spiritually conformed to his Death and Resurrection. And to name the Name of Christ, without departing from Iniquity, will only aggravate their Condemnation, as leaving them without all excuse. Let me then, before I proceed, earnestly beseech all wicked Christians, who indulge themselves in any known Sin, in the neglect of any known Duty, who are under the Government of unmortify'd Lusts and Passions, of earthly and sensual Affections, and, tho' they call themselves the Disciples of Christ, will not themselves pretend that they are washed, and cleansed from their Sins, or to be such Disciples of Christ, as obey his Laws and imitate his Example: I say, I would desire such Men seriously to consider, what it is they place their hopes of Salvation in. Men may amuse and deceive themselves with the curious and subtile Disputes about Justification, and thus indeed all these wicked Christians do, if they have any hopes at all; they flatter themselves that Christ hath done all for us, that we must be justified and saved by the imputation of his Righteousness, which is made our personal Righteousness, whereby we are righteous before God, and that nothing but Faith, and our
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trust and affiance in Christ for Salvation, is necessary to make his Righteousness ours; that it is very injurious to the Grace of God, and to the Merits of Christ, to make our own Righteousness and good Works any Condition of our Justification. I will not dispute this now, but will attribute as much to the Free Grace of God, and the Merits of Christ, in the Justification and Salvation of Sinners, as any Man shall do; without turning the Grace of God into Wantonness, and making Christ the Patron of Wickedness, as well as of wicked Men. The best Man in the World cannot merit the Pardon of his Sins, and Eternal Life, by any thing that he can do; this we intirely and perfectly owe to the Free-Grace of God, and the Merits and Mediation of Christ, in whose Name, and for whose sake alone we are accepted with God; and all, whom he will own for his Disciples, and Members of his Body, shall be owned by God. And this is all Free-Grace, and our own Righteousness and Works have no share in it; and this all belongs to the first part of the Covenant, *the Lord knows them that are his.* But tho' this attributes all to the Free-Grace of God, yet it gives no encouragement to wicked Christians, if they consider the second part of the Covenant, *Let every one that nameth the name of Christ depart from Iniquity.*

And I hope, that Covenant of Holiness and Obedience, which Christ makes with
all

all those whom he will redeem, and who wou'd be redeemed by him, does not lessen the Free-Grace of God, in the Covenant of Redemption. It is the Name and Merits of Christ alone, which recommends us to God for the Forgiveness of Sins and Eternal Life; but Christ will recommend none to his Father in his Name and as his Disciples, but those who obey him, who depart from all Iniquity. That we are all justified in the Name of Christ, and wholly for his sake, is an evident Proof of God's Free Grace to Sinners, and of the Merits and Power of Christ to save us: But that he will not own any for his Disciples, nor impute his Merits to them, but only those who obey him, is a glorious manifestation of his Love to Holiness, and of admirable Wisdom, in the redemption of Sinners. Now if these be the two parts of this Covenant, as I have already shewn, and this *Foundation of God standeth sure*, and can never be changed or altered, then none can be saved, but those whom Christ owns for his, and Christ will own none but those who depart from Iniquity: this excludes all Infidels and wicked Christians from all hopes of Salvation; for Infidels are not his, and wicked Christians he will not own.

I need not enlarge on this, which is so very plain, that it may convince all Men who will but consider it, that the Name and Merits of Christ will stand them in no stead without an universal Obedience to his holy Laws. For if Christ will not know,
and

and own them at the last Judgment, as he certainly will not, notwithstanding the Free Grace of God, and the Merits of Christ, they must perish for ever.

This is the Covenant of Redemption, which God has made with his Son Jesus Christ, and, in him, with all Mankind. And can we possibly have a greater Assurance of the Forgiveness of Sins, and Immortal Life, than an express Covenant and Promise seal'd with the Blood of the Son of God? I observed before, that an express Promise of Immortal Life gives us a much greater Security, than any other Arguments can do without a Promise: But a Promise confirm'd with all the Solemnities of a Covenant, especially with such a Mysterious Solemnity as the Blood of the Son of God, has a more Sacred and Inviolable Sanction than a bare Promise.

For we must observe, that this Covenant is originally God's Covenant with his Son, not a mere Promise to us: And we cannot suspect that God will break his Covenant with his own Son. Thus God expressly promises in 53. Chap. of Isaiah; *When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the*

spoil

spoil with the strong ; because he hath poured out his soul unto death : and he was number'd with the transgressors ; and he bare the sin of many, and made intercession for the transgressors, ver. 10, 11, 12. This is God's exprefs Covenant with his Son, that, if he should become Man, and die a Sacrifice for Sin, he should redeem Mankind from Death, and be the Author of Eternal Salvation to them, that believe. This Christ has actually done, and therefore is by Covenant and Promise the Saviour of Sinners. And God has already in part accomplish'd that Promise he made him, that he should see of the travel of his soul, and be satisfied, in the Conversion of so great a part of the World to the Faith and Obedience of the Crucified Jesus. Thus, as a Reward of his Obedience, God promises to advance him to great Power and Glory ; Yet have I set my king upon my holy hill of Sion. I will declare the decree : The Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession, Psal. 2. 6, 7, 8. The like we find in the 110. Psalm, The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Sion ; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth. The Lord hath sworn, and will

will not repent, thou art a priest for ever after the order of Melchizedeck, v. 1, 2, 3, 4. And this we see also actually accomplish'd in the Resurrection of Christ from the Dead, and his Ascension into Heaven, where he sits at the Right Hand of God, and lives for ever to make Intercession for us. *All power both in heaven and earth is committed to him; for God hath rais'd him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is nam'd, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all, Ephes. 1. 20, 21, 22, 23.* This is a great deal more than a mere Covenant and Promise; for here we see the actual Accomplishment of this Covenant in all its parts, as far as it can be accomplish'd before the Day of Judgment. Christ hath *made his soul an offering for sin*, and God hath raised him from the Dead, and set him at his own Right Hand; exalted him to be a Prince and a Saviour, *a priest for ever after the order of Melchizedeck.* And when we see the Atonement and Expiation made, and our Saviour advanc'd to great Glory and Power, to protect and govern his Church on Earth, and to be the Judge both of Quick and Dead; no man can possibly doubt, whether he will at the last day raise the Dead, destroy all the Enemies of his Kingdom, and
reward

reward all his Faithful Disciples, as he has promis'd, with Eternal Glory.

But besides this, we see the actual Redemption of Human Nature in the Person of Christ, in what he has done and suffer'd for us; which is more than a mere Covenant and Promise to redeem Sinners: We see the Reconciliation of Human Nature to God in the Incarnation of Christ; we see the Law satisfied, and Death conquer'd, in the Death and Resurrection of Human Nature in the Person of Christ; as I have shewn at large.

Thus the Ascension of Christ into Heaven in Human Nature, as the Reward of his Death and Sufferings, shew'd how far the Expiation of his Death reaches; for he carries his Blood into Heaven, the True Holy Place, there to appear in the Presence of God for us, as our great High Priest. When we know that our Saviour is Ascended in Human Nature into Heaven, this assures us that we also shall Ascend into Heaven, and be where he is, and behold his Glory. Human Nature in the Person of Christ is already in Heaven; and why should Human Nature Ascend into Heaven, if good Men should never follow? For Christ told his Disciples, That he would go before to Heaven to prepare a place for them, and would come again and receive them to himself, that where he is, there may they be also.

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This is the Gospel Evidence of Immortality: And whoever heartily believes the Gospel hath little less than an Ocular Demonstration of Immortal Life. For we see our own Immortality in the actual Accomplishment of God's Covenant with Christ, and the actual Redemption of Human Nature in the Person of Christ; we see all done, which God requir'd should be done for the Redemption of Sinners; and we see our Saviour invested with Power and Authority to raise the Dead, and to bestow Immortal Life upon us.

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The CONCLUSION.

A Comparison between the Gain of the World and the Loss of the Soul.

I Cannot conclude this Discourse without some serious Application to our selves ; and I know not how to do that so effectually, as in our Saviour's Words, *What is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?* Mat. 16. 26. Which Words are applied by our Saviour to the Case of Suffering for Religion, to convince his Disciples, how reasonable it is to sacrifice even their Lives for his sake, to save their Souls, and to obtain the great Rewards of Eternal Life ; *For whosoever will save his life, shall lose it ; and whosoever will lose his life for my sake, shall find it. For what is a man profited, &c.* But they are applicable to all other Cases, where there is any Competition between this World and the Salvation of our Souls.

To gain the whole world, signifies to gain all the Advantages of Happiness, which this World can afford ; the most Univer-

sal Empire, the most absolute command of Riches and Pleasures, whatever the World can give, whatever Human Nature can enjoy. This makes our Saviour's Argument unanswerable; for no man can ever gain more in exchange for his Soul, than *the whole world*; and, if this be so losing a Bargain, the saving of a short, miserable, uncertain Life, some faint Images of Honour, some short and empty Scenes of Mirth and Pleasure, can never come in Competition with the Salvation of our Souls.

By the loss of the Soul, our Saviour means the loss of Eternal Life, and the Miseries of an Eternal Death: For he speaks of Men's losing their Souls at the Day of Judgment; *When the Son of Man shall come in the Glory of his Father with his Angels, and shall reward every Man according to his Works,* v. 27. Our Saviour does not here Philosophize about the Nature of the Soul, and how much an Immortal Spirit excels the whole Material World; and therefore that he who loses his Soul, loses that which is of more intrinsic Value than the whole World: But he uses a more sensible Argument to make Men good; It is the same Soul which must feel the Happiness or the Miseries of this World, and of the next, which is the only Principle of Life and Sensation in both Worlds. And therefore when he compares the Gain of the World with the Loss of the Soul, he sets the Happiness of this World against the Miseries of the next;
all

all that sensible Happiness, which the Soul feels in the Enjoyment of this World, against those unknown Miseries, which are the Rewards of Sin in the next World. To *save* or to *lose the soul* in this World, is to *save* or to *lose this Mortal Life*, and all the Pleasures and Enjoyments of it; as it is in the Verse before, *he that will save his Life, τὸ ψυχὴ αὐτοῦ, his Soul, shall lose it*; and to *lose the soul* in the next World, is to *lose Immortal Life*; not as Life signifies *Being*, for so no Man can *lose* his Soul, neither in this World, nor in the next; but he *loses* his Soul, so as an Immortal Soul can be *lost*, that is, though he cannot cease to be, he becomes miserable, which is infinitely worse than not being, and therefore a much more terrible loss of the Soul than to fall into Nothing: For it is to have a Soul, only to feel Eternal Miseries: τὸ ψυχὴ αὐτοῦ ζημιωθῆναι, he shall *suffer loss or damage in his soul*: His Soul subsists still, but loses its Happiness, and sinks into an irrecoverable state of Misery.

And when our Saviour proposes this by way of Question, *What is a man profited, though he gain the whole world, and lose his own soul?* he appeals to every man, who will think seriously of these Matters, to judge for himself, whether all the Happiness of this World can make any Recompence for the loss of the Soul. For every man has a natural Sense of this, that it is better to be Happy than Miserable; that it is better to forfeit a Temporal, than an Eternal Happiness;

ness; that it is better to lose this Life, and all the Advantages of it, than to be miserable for ever.

This indeed is not well considered by most Men; they are fond of this World, and think they can never have their fill of it: While Heaven and Hell are out of sight, and Death and Judgment at a distance, their Souls are thought very little worth; every Trifle will purchase them, every present momentary Satisfaction is a valuable Price for them; and therefore our Saviour adds, and *what shall a man give in exchange for his soul?* That is, if you would judge truly of this matter, you must make the Case Present and Sensible. Suppose then (which God grant may never be the Case of any of us) that you had lost your Souls; that after a Voluptuous and Luxurious Life, you should find your selves with *Dives* in Hell, tormented in those unquenchable Flames, what would you give for the Redemption of your Souls? would you then think the whole World too dear a Purchase for them? Could you be sent into this World again to act over a new part, would either the Charms and Flatteries, or the Terrors of this World, prove new Temptations to you? Would you venture the loss of your Souls any more, to gain the Pleasures, or to avoid the Sufferings of this Life? I doubt not but you all believe, that these are the Thoughts, these are the vain Wishes of those Miserable Wretches, who
have

have lost their Souls: For if *skin for skin,*
and all that a man hath he will give for his life,
 to which our Saviour here alludes, certainly
 Eternal Life is worth more than all we have;
 and were it possible, we would give more
 than all for the Redemption of our Souls.
 And if we believe that thus we shall think,
 if ever we should lose our Souls, we ought
 in all reason to think so now, to prevent
 the loss of them. Since then all Mankind
 are of this Persuasion, that the Gain of
 the whole World can make no Recompence
 for the loss of the Soul, I shall not go
 about to prove it; for the Sense of Nature
 is stronger and more powerful than any
 other Arguments: And did Men seriously
 consider, that the purchase and enjoyment
 of this World would cost them their Souls,
 there would need no other Arguments to
 make them despise the World in all its Glory.
 And therefore my Business shall only be to
 awaken and quicken this Sense in our
 Minds, by such a lively Representation
 both of the *Gain* and of the *Loss*, that you
 may see and feel the difference between
 them.

1. The *gain* is the *whole world*, a little
 part of which is thought a considerable Pur-
 chase by most Men, and a Temptation too
 big to be resisted. The Devil knew so well
 the force of it, that he ventured to try it
 upon Christ himself: *All these things will I*
give thee, if thou wilt fall down and worship
me, 4. Matth.

Now I do not intend to disparage the World, which is God's Workmanship, nor to disparage the Enjoyments of it, which are so excellently fitted by our wise and bountiful Creator, to answer and entertain all the Appetites of Human Nature. I always thought it a vain thing to persuade a Man who is easie and prosperous, that this World is not a Pleasant Place ; that there is no difference between a Prince and a Slave, between Riches and Poverty, between Pain and Pleasure ; which is to persuade Men out of their Senses ; for they feel a difference. Our Saviour's Argument in its utmost latitude will allow us to say as many good things of the World as we please ; for it consists only in a Comparison between the World and our Souls ; which does not necessarily suppose, that the gain of the World is in it self very little and contemptible, but only that the loss of the Soul is irreparably great.

The usual Topicks men chuse to declaim on, when they fall out with the World, may be left out of this Argument ; such as the inconstancy and instability of all earthly Things ; that Riches and Honours are uncertain ; that our Pleasures are not sincere, but intermix'd with Pain, with Cares, with Fears, with Disappointments. For though we should suppose a man to have the Empire of the whole World, to have all the Delights of Nature at his command, and to have his Fortune in his own keeping, all
this

this would profit him nothing, should he lose his Soul after a long, uninterrupted, undisturbed possession of the whole World : And I appeal to any Man, whether he would be contented to be this happy Man, upon condition to be miserable for ever. Value the World then as highly as you please, admire its Splendor and Glory, and all its tempting and charming Pleasures, so you will but remember at the same time, that to lose your Souls is too dear a Purchase for it ; for no Temptation can be too big for such a Thought as this. But yet this is but an imaginary Case, for the Sun never saw such a Happy Man ; and it is certain none of us are ever likely to have such a Proffer : It more concerns us therefore to enquire how much of this World most Men get in exchange for their Souls ; which is so very inconsiderable, that those must have a very mean Opinion of their Souls, who can think what they gain of this World a valuable Price for them.

To this purpose I observe, that, when our Saviour compares the Gain of the World with the loss of our Souls, he can mean no other Gain, than such a Gain of the World, as will forfeit our Souls ; for there is no competition between our Souls and any other Gain ; and therefore no other Gain can come into the Account, when we compare our Gain and our Loss.

Excepting the Case of Persecution, a good Man may be very Rich and Honour-

able, and enjoy all the Delights and Pleasures of this Life, as much as it becomes a Man to enjoy them: For the World was made to be enjoyed; and a good Man who observes the Rules of Virtue, may enjoy this World, as far as God made it to be enjoyed; and therefore may be as happy, as this World was intended to make him. Which is very fit to be observed, to prevent any unreasonable Prejudices against the Laws of our Saviour; as if we could not save our Souls, without renouncing all the Ease, and Pleasures, and Comforts of this Life; whereas in ordinary Cases, we may enjoy all the Happiness this World was made for, and all the Happiness which we were made to enjoy in this World, and go to Heaven when we die.

The only Gain then of this World, which comes in competition with our Souls, is a Sinful Gain, what we cannot have, or cannot enjoy without Sin; for nothing can destroy our Souls but Sin, and therefore nothing but a sinful Gain of this World can hurt us, sinful Riches, and sinful Honours, and sinful Pleasures: For this is the Scripture Notion of *World*, when we are commanded *not to love the world, nor the things that are in the world*, as St. John expressly tells us: *All that is in the world, the lusts of the flesh, the lusts of the eye, and the pride of life.* Why are these Lusts called *all that is in the World*? whereas there is nothing at all of this in the World, which

which God made; Lust is within, not in the things without us. But these *Lusts* are called *all that is in the World*, because bad Men make no other use of the good Things of this World, but to gratifie their Lusts, their Luxury, Covetousness, and Pride. And this only is the World which we must not love, and the gain of which will destroy our Souls.

Now this will enable us to make a just Estimate, what this *gain of the whole world* is, for which so many Men *lose their souls*; viz. whatever new degrees of Riches, or Honour, or Power, or Pleasure, Men gain by Sin, above what they could have got, had they lived *soberly, righteously, and godly in this world*, this is their *Gain*, this is the Reward of their Sin, and the Price of their Souls. So that as some Sinners gain very little, others gain more of this World by their Sins, so some have less, others have more of this World in exchange for their Souls; but none gain more than the present Rewards and Pleasures of Sin, which are commonly so dearly paid for in this Life, that a good Man need not envy their Gain.

It is no hard matter to prove, though it be not easie to perswade bad Men of it, that the sincere Practice of Piety and Virtue makes a Man much happier in this Life, than all sinful Pleasures and Enjoyments can do; for a Virtuous Man has Pleasures which Bad Men know nothing of, and has none of their Troubles and Cares. The difference

ence between Riches and Poverty, a mean and a prosperous Fortune, is most visible among Good Men themselves: *For Wisdom is good with an Inheritance*, Eccl. 7. 11. A good Man, who has a plentiful Fortune, is in more easie and happy Circumstances for this World, than a good Man who is Poor and Oppressed; but a Virtuous Poor Man is much happier in this World, than the greatest and most powerful Sinner.

This I know will not affect Bad Men, because they do not feel what Good Men enjoy; though they may easily imagine, that for a Man to be at peace with his own Conscience, to have calm and easie Passions, to be contented with what he has, to live in Submission to God, and in an entire Dependance on his Providence, and to have the transporting Hopes of Immortal Life, is another kind of Pleasure than what they feel, and such as a Wise Man would prefer before all the Pleasures of Sin: And then whatever Advantages Men gain by Sin, they lose more than they get, even in this Life, when they forfeit the Pleasures of Innocence and Virtue.

But I shall not insist on this, which is like talking of a new and unknown World to them, but only desire them to reflect upon what they feel themselves, and upon the visible Rewards of their Sins in this World, and then compute what their Gain is.

All

All Sinners, who have not sinned away all Sense of Virtue, and the very Belief of a God, and of another World, gain Shame, and Fear, and a guilty Remorse, which sowers all their Enjoyments with the dreadful Expectations of present or future Vengeance.

Ill-gotten Riches, and undeserved Honours, make them the Mark and the Sport of Fortune; and they many times see themselves blown up like a Bubble, and burst as suddenly too.

Other Sinners gain a Halter, or a Stab, Rotteneſs in their Bones, languishing Diseases, or racking and tormenting Pains, which shorten their Lives, or make them miserable.

And those who gain most, gain a Life of Brutishness and Sensuality, which it is impossible should be the Happiness of a Man, who has a Diviner Principle in him, and was made for greater things.

No Man yet could ever find a compleat Satisfaction in the Enjoyments of Sense. *Solomon* had made as many Experiments of this nature as ever Man did, and yet, after all, tells us, *Vanity of Vanities, saith the Preacher, Vanity of Vanities, all is Vanity.* This seems to reflect severely upon the Wisdom and Goodness of God in making the World, that all things in it are so vain and empty; but indeed God has made all things good and useful to the Ends and Purposes for which he made them; but
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we make the World vain, by making it a World of Lusts, and by expecting Happiness from this World, in the Gratification of our Lusts; whereas neither the Gratification of our Lusts can make us Happy, nor can this World fill and satisfy our Lusts: But the Natural World answers all the Purposes for which God made it, to supply all the Wants of Nature, and to make our Lives easie and comfortable in the Practice of Virtue; and while we use the World to these Purposes, we find no Vanity, no Vexation in it. And therefore this is the Cure the Wise Man prescribes for the Vanity of the World, *To fear God, and to keep his Commandments, for that is the whole of Man,* Eccl. 12. that is, to confine our Enjoyments of this World within the Bounds and Limits prescribed us by the Divine Laws; for this unites the Pleasures of Reason and Religion with the Enjoyments of Sense; and when our sensual Appetites are governed by Reason and Religion, and observe the Natural End and Use for which these things were made, they will be easie and satisfied; when they exceed these Bounds, nothing will content them. Nay, indeed all that Inconstancy and Fickleness of Fortune, which Men so much complain of, is principally owing to this Cause; For, besides the Justice of Providence, which very often spoils Men of their ill-gotten Estates,
bad

bad Men snatch Estates and Honours from one another, or spend their Estates as fast and as ill as they got them. While the Lusts and Passions of Men are in a perpetual Hurry and Agitation, it is impossible the Wheel of Fortune, as it is called, should stand still; for they turn it with their own Hands, or rather turn themselves and one another round, and then complain of the Changes and Turns of Fortune: But Virtue is a steady Principle, and gives Stability to every thing else; though while Good Men live in a giddy and rowling World, they must in some measure feel its uncertain Motions. This is what Men gain in exchange for their Souls, not the Ease, and Pleasures, and Comforts of Life, for Good Men may enjoy these, and save their Souls; but only the Advantages and Pleasures of Sin, which are attended with guilty Fears, and with perpetual Cares and Solitude, and bring many great and visible Evils with them; which in their most perfect Enjoyment cannot satisfy a reasonable Soul, but make the World it self a vain, and empty, and changeable Scene, the meer Apparition of a World, which flatters with a gaudy Outside, but, when you come to grasp it, vanishes into Air.

So that, in truth, what we call the Gain of the World, is to lose, to spoil the World it self, to make its Enjoyments uneasy, dangerous, unsatisfactory,
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and very inconstant. This all bad Men find, who are never satisfied long together with what they have; they think other Men Happy, but not themselves, which is generally the Condition of the most prosperous Sinners, who are Happy in other Mens Opinions, but not in their own; but still they pursue an Opinion of Happiness, and climb as fast as they can up the Hill, where they think they can reach the Heavens with their Hands, and when they are got thither, they only find that they are the more exposed to Storms, but the Heavens, the Happiness they expected, are as far off as ever. Sinners themselves then being Judges, what they have already gained is not very great, for it does not satisfy; but they hope at last to find that Happiness, which all Sinners hitherto have in vain sought for; and for these Hopes they lose their Souls; too great a Purchase for such vain Hopes! as will appear, if we consider,

2dly, What the Loss of the Soul is; which consists of two parts. 1. The Loss of that Happiness to which Good Men shall be advanced in the next World. 2. The suffering those Miseries which shall be inflicted upon Bad Men.

1. The Loss of Heaven. And were it possible for me to give you a View of those Glories, nay, to draw but some of the
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the darkeſt Shades of them, it would make you deſpiſe this World, and pity the Folly of Sinners, who gain this World with the loſs of Heaven: But theſe are ſuch things, as neither Eye hath ſeen, nor Ear heard, neither has it entred into the Heart of Man to conceive. It is repreſented in Scripture by ſome Earthly Compariſons, by a *Kingdom*, and an immarceſcible *Crown of Glory*; it is to ſee God, and to dwell for ever in his preſence; it is *Light*, and *Life*, and *Joy*, *Rivers of Pleaſures*, and *fulneſs of Joy*: Theſe are the greateſt and beſt things we know in this World, and theſe ſerve only for ſome faint Images of the Happineſs of Heaven: To be ſure Heaven is all that it is ſaid to be, a *Kingdom*, and a *Crown*, *Light*, and *Life*, and *Joy*, and as much greater than all we yet know of theſe things, as to live, and to reign, and to rejoyce in the immediate Preſence of God, may reaſonably be ſuppoſed to excel all Earthly Glories and Pleaſures. But I need not prove to any Man, who believes that there is ſuch a place as Heaven, that it muſt be a much happier place than this World; and that is enough to my preſent Purpoſe; for then the Loſs of Heaven is much greater than the Gain of this World.

Bad Men indeed have no Senſe of this Loſs now, they think they could bear the Loſs of Heaven, could they but eſcape

cape Hell; and therefore that they may sin the more securely, they persuade themselves, that all that is said of the Punishments of Bad Men in the next World, is only this Punishment of Loss; and they value Heaven so little now, they think they shall value it as little hereafter. Now suppose it were so, Is there no Trouble in Loss? no Trouble to miss of Happiness? Are all Men so passionately desirous of Happiness? so impatient in this World of every Disappointment? of every Delay? of every Interruption of their Enjoyments? And can we think, that when they come into the next World they will be unconcerned whether they be Happy or not? Is the Desire of Happiness only confined to this World, where the least of it is to be had? where it is a Vertue to be contented with a very little? And if we shall be as desirous of Happiness in the next World, as we are in this, why should we think that it will be no Trouble, no great Punishment to us to miss of Heaven? I doubt not but to convince all Men, that this will be thought an unsupportable Loss at the Day of Judgment, who will be pleased to consider these few things:

1. The Reason why Bad Men despise Heaven now, is, because they do not believe that there is such a place, or know not what the Happiness of it is: But this will

will be no Reason when they shall see Heaven, and see the Glories of it; when they shall see Good Men shine forth like the Sun in the Kingdom of their Father, when they shall see them come from the East, and from the West, and sit down with Abraham, Isaac, and Jacob in the Kingdom of God, and they themselves shut out. Such a sight of Heaven now, would eclipse all the Glories of this World, and bring down the Price of it; and when Men come to see how great a Happiness they have lost, the Trouble of losing it must bear proportion to the Greatness of the Loss, and that is as unconceivable to us now as the Happiness of Heaven is. The Torments and Agonies of Mind for losing Heaven, must be as great as the Joy and Triumph of gaining it; for so we always find it in this World, that the Trouble of losing, bears proportion to the Pleasure of gaining; and then Bad Men must be as Miserable in their Loss, as Good Men are Happy in their Enjoyment.

2dly, Heaven is the only State of Happiness in the next World, and that must necessarily make Men very sensible of their Loss. In this World Bad Men find other Diversions and Entertainments, which are more agreeable to their Inclinations, than the Thoughts and Hopes of Heaven: they have something, how mean soever it is, which they call their Happiness, which

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employs their Thoughts and Time, and deludes their Fancies, as Children divert themselves with Childish Sports, to the neglect of greater and better things: But when this World is at an end, and can enchant them no longer, when they open their Eyes in the next World, and see themselves stript of all, that they called their Happiness, and see nothing, that can make them Happy, but what they have refused, what they have now no right to, what they shall never have; when they see their Loss, and must think of it, and think Eternally of it, without any thing to divert, or to allay and mitigate the Anguish of such Thoughts; what this is, God grant we may never feel, I'm sure no Words can ever express.

3dly, It will be a great Aggravation of this Loss, to consider, That this is a Happiness they might have had, a Happiness which was purchased for them by the Blood of Christ, which they refused and slighted, and did not think worth their having. Those Blessed Saints, whom they now see possess'd of Eternal Glory, had no better Title to it originally than themselves; Christ purchased Heaven for us all, but those happy Souls thought it worth their while to obey God here, that they might be Happy hereafter; other foolish Sinners despised Heaven, and lost it. It is a great Trouble to any Man to
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miss an opportunity of making himself Happy, tho' it were only his Misfortune, not his Fault; but what a piercing Thought will it be, when a Man sees himself shut out of Heaven, to remember that God would have bestowed Heaven on him, but he rejected and scorn'd the Offer, and would not be perswaded to accept of Heaven by all the Endearments and Obligations of an Infinite Love? Oh that Fury, Indignation, and Self-revenge, wherewith such guilty Souls will torment themselves!

4. Especially when they consider, that they have lost Heaven for the sake of such Trifles, of such perishing Riches, and Honours, and Pleasures, as are all gone and past, and have not so much as left any pleasant Remembrance behind them. Oh Wretch that I am, will such a Man say! What have I lost, and for what! A Crown, the Richest and the Brightest Crown, the most Glorious Kingdom, the most satisfying and transporting Pleasures, for an empty vanishing Scene, for a Dream, for an Apparition of Happiness! What is become now of all the Pageantry of the World! Was there ever such Folly as this! I refused Heaven for Earth; the Earth is gone and perished with all its Delights; Heaven indeed remains, and I see it, and I long for it, but I cannot have it. I have indeed my Choice, and a miserable Choice it is: I chose what was not worth having,

and what I could not keep, and now I must want for ever.

5. For this is the greatest Aggravation of the Loss, that it is for ever; Heaven Gates are shut against such Sinners, and that for ever; they have lost an Opportunity of making themselves Eternally Happy, which can never be recalled; and if a Temporary Disappointment, if every delay of our Desires be so uneasy and troublesome, what will Eternal Despair be?

So that if we consult all the Passions of Human Nature, if we believe that we shall have the same Passions in the next World that we have in this; that the sight and presence of a great Happiness will excite in us strong and vehement Desires; that to miss it, will overwhelm us with the sharpest Sorrows; that a Reflection on our Guilt and Folly will turn all our Passions on our selves; and that Eternal Disappointment will fill us with raging Despair; if there be any Pain, any Torment in these Passions, this is the Punishment of Loss.

2dly, And yet, if we believe our Saviour, the Loss of the Soul signifies a great deal more than the loss of Heaven, even those unconceivable Torments, which are represented in Scripture, by *Lakes of Fire and Brimstone; the Fire prepared for the Devil and his Angels; blackness of darkness;*
the

the Worm that never dieth, and the Fire that never goeth out. The very naming of which strikes the Fancy with all the Images of Terror; and yet we have reason to think, that the Punishment it self is much more terrible than all the Representations that can be made of it.

Now shall I prove that all the Happiness of this World is dearly purchased with Eternal Miseries? Let me first see the Man, who will say, it is not; who in cool and deliberate Thoughts will chuse to be eternally Miserable, that he may for some few Years be as Happy as this World can make him. There are indeed a great many Sinners, who venture eternal Misery for some present Satisfaction, but it is because they do not believe that there is a Hell, or if they do, they flatter themselves that by one means or other they shall escape it. But I would see the Man who would deliberately chuse *the Pleasures of Sin, which are but for a Season*, did he certainly know that there is a Hell, and that he should be eternally Miserable for it, as Miserable as the Omnipotent Justice and Vengeance of God can make him. I am very certain, there is no such Man to be met with in the World; and therefore I may conclude, that all Men believe that the short Pleasures of Sin are very dearly purchased with Eternal Miseries. But if any Man wants a Proof of this, let him but reflect upon the Frame
and

and Constitution of his own Mind, and consult those Passions which he finds there, and he will need no other Oracle. Now every Man will find in himself a greater Aversion to Pain and Misery than a Fondness for Pleasure; this very Principle governs the World, and keeps Mankind in order; that the fear of Punishment in this World restrains Mens Lusts and Passions; that no Man Sins but in hopes of Impunity, and when these Hopes fail them, and they come to suffer for their Sins, they repent they committed them, which is an Argument that they do not think them worth what they suffer for them; and if it is possible by Human Punishments to make Men repent of their Sins, what will they do when the Vengeance of God seizes on them in the next World?

Besides this, all Men will find in themselves, that they want something to support them under great Sufferings, and that nothing can do this for any long time, but only a good Conscience, and great Hopes; that they suffer for a good Cause, and that their Sufferings shall be rewarded. A fullen and obstinate Resolution may hold out for a time, but is soon subdued, and cannot harden it self against long and extreme Miseries. And then there is no possible Relief for the Miseries of the Damned.

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The Remembrance of their sinful Enjoyments will be no Relief to them, for they are past and gone; and the Pleasures of Sin last no longer than the Enjoyment; especially when Conscience is awakened, as it will certainly be in the next World; for the Eternal Reproaches of Conscience will be no great Relief to them.

And as for Hope, they can have none; for their Miseries come after their Pleasures, and will have no End. Eternal and Endless Miseries are without Hope; and a Sinner who suffers without Hope, must feel all that he suffers, and sink under it.

So far as my own Sense of Things, and my Experience of the rest of Mankind, can inform me, this is the State of Human Nature: And if it be so, it had been good for that Man he had never been born, how fortunate soever he has been in this World, who must be miserable for ever.

And now, every Man can very easily apply it to himself: For the Sum of all is this, Not to lose our Souls for any, or for all, the Pleasures and Enjoyments of this World. This I hope you all resolve, at least while these Things are warm upon your Minds: And that you may not deceive your selves in it, I will only add one Thing, That if you resolve not to Lose your Souls for the Gain of the whole World, you must resolve not
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to venture them neither for the whole World; for if you venture your Souls, you may lose them: This is the only way Men have to lose their Souls, who do heartily believe the Happiness and Miseries of the next World: They do not, they cannot make a voluntary Exchange of their Souls for all the World; but yet they venture their Souls, to taste some of the Pleasures of Sin; and when they have once begun to venture, they commonly venture on till they lose them; which has been the Case of so many Thousands, that it should make all Men, who love their Souls, aware of this Cheat. For if the whole World cannot recompence the Loss of the Soul, no Wise Man ought to put his Soul into a State of Danger for the whole World, that is, ought not to commit the least known Sin, for the greatest Temporal Advantages, which may lose his Soul.

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